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WOODSTOCK LETTERS

VOL. XXI., No. 3.

CHURCH OF THE SACRED HEART.

CONEWAGO CHAPEL.

(*Continued.*)

About the year 1750 the organization of the Conewago missions was assuming definite shape, though made up of widely scattered members, few in number, and generally with little capital and no other resources for support beyond the product of the soil, and that mostly a dense forest. It required great labor in clearing and reducing it to a state of cultivation, yet the love of freedom and the possibility of practising their faith, sweetened the labors and sacrifices which were the common lot. The missionaries were few and their means very limited. Little could be expected even from those in the best circumstances, and nothing more than a bushel or two of grain from the great majority of those who, though willing to give, had not wherewith to be generous. The church plantation yielded as revenue only about twenty pounds a year, and about as much more was annually contributed by the London mission. Possibly some aid came from charitably disposed persons in Europe, but there is no record of it, and there is no doubt but the missionaries bore their full share of the privations that were common to these pioneers of the forest. Besides the hatred of the faith, shown by the mother country, the difficulties of the fathers were greatly increased by the spirit of jealousy, then existing between the French and English

governments, regarding their possessions in the New World. The Catholics were supposed to incline towards the French, and this suspicion caused them many hardships, though there seems to have been no ground, outside of the bigoted officials' mind, on which to base the charge.

The troubles between the French and English culminated in open war in 1756. It is said, that French emissaries went through York and what is now Adams County, and no doubt into the Conewago Valley, to stir up the Catholics against their Protestant neighbors, but they prudently refrained from taking sides with either party, yet many of them were called before the English officials and rigidly examined as to their tendencies. A few years later, in the struggle for independence, there was no need of microscopic examination to find out their sentiments, when the galling yoke of religious oppression was to be cast off forever. Fr. Greaton was superior of the missions in Pennsylvania for several years prior to 1750. Father Henry Neale, an English Jesuit, was one of Fr. Greaton's assistants for many years. His memoirs would form a beautiful chapter in Catholic pioneer history; he died and was buried at Philadelphia in 1748. Fr. Greaton was succeeded by Fr. Robert Harding who came to this country in 1732, and like all the others, left a reputation for goodness and zeal that is still cherished by the people, after a lapse of 150 years, not only in Conewago, but on the eastern shore of Maryland, where he labored for many years. The Conewago Valley was first settled by a few English families from Maryland, about the year 1700; later the Irish and German settlers came in about equal numbers, whilst most of the surrounding country was entirely German. Bitter political conflicts, drawn on lines of nationality, sometimes took place. The German element increased more rapidly from the start, and their descendants now outnumber all others combined by about ten to one. At present, politics do not run on religious lines, especially in the choice of local officers. This year, 1892, for instance, two Catholic republicans were elected by large majorities to the first offices in the borough of McSherrystown, though the town is democratic by about four to one, even though the democratic candidates, also Catholic, and their backers worked hard. Though there is no local option and very few, if any, teetotalers or any temperance organization the thirsty wayfarer or bibulously inclined would search in vain for the place where he could buy even a bottle of beer within the limits of Conewago parish, though the congregation numbers about two thousand souls. The people are proverbially generous and hospitable to the stranger and kind and neigh-

borly among themselves, the neighbor being defined according to Butler's Catechism: "Mankind of every description without any exception." These little characteristics are noted, with apology for the digression, to show that the spirit engendered by the early Jesuit Fathers is still the abiding principle, from generation to generation for two hundred years. Kindness and charity towards all was the seed that was planted with that of the faith; they have grown together in the minds and hearts of the people and ripened into the fruit of salvation for the multitude who have passed from their peaceful home in Conewago Valley to the home of eternal life.

In passing we will take a look into the beautiful cemetery where rest the departed, but not forgotten faithful. Just at the gate, leading from the sacristy door, you find some tombstones more than a century and a half old. Do not expect to have to crush down the long grass and rank weeds, that often hide the graves of those long since buried in a country graveyard. No; you find the grave of the first who was laid to rest there, as neatly sodded and kept as that of the last over which loving friends kneel from Sunday to Sunday offering their tearful prayers for the repose of a departed relative. Many of the oldest grave-marks are only flat slate stones, rising not more than a foot or two above the closely cropped sod, that forms an almost evergreen covering over the lots, whilst you would look in vain for a weed or even a blade of grass in the walks that separate and mark them as the family sections. Here you find, in many cases, the deceased for six or seven generations placed one after the other as they passed away, a larger monument with the father and mother of the line and some of their children's names inscribed on it, and the others generally bearing the same name, with once in a while that of a daughter bearing the name of her husband. Though the cemetery was always well kept, the formation of the present cemetery association is due to the efforts of Fr. Forhan, who became pastor in 1883, since which time, besides the care bestowed by individuals on their own lots or sections, many general improvements have been made and the work of the association keeps the whole place in perfect condition at all seasons of the year. Amongst the people of note buried in Conewago is the Baron de Bulen Bertholf, who was a Belgian diplomatist, sent to this country about the year 1800. He was buried on the site, later occupied by the addition built to the church, and the marble slab that marked his grave and that of his wife, now forms a part of the floor of the aisle on the gospel side, and bears the following inscription:

"In memory of Frederick E. F. Brn. de Bulen Bertholf, who departed this life the 5th of April, 1805, aged 76 years. Jonna Maria Theresa, his wife, who departed this life the 11th of Sept., 1804, aged 72 yrs. May they rest in peace." The remains of the others were at the same time, 1850, removed to other ground in the graveyard when the foundations for the addition were prepared. In the centre of the graveyard is a large mission cross, about 36 feet high, to commemorate the mission given by Fr. Weninger in 1856.

Another pregnant source of trouble to the early missionaries was the quarrels arising from doubtful titles to lands purchased in the Valley. On the one side John Diggs obtained in 1727 a grant of 10,000 acres, embracing much of the Conewago Valley, from the proprietor of Maryland. Many of the oldest deeds to portions of this property were from the proprietaries of Maryland, when this section was supposed to be a part of Baltimore County, all parties, no doubt, acting in good faith at the time. Baltimore County had been formed nearly a hundred years already, which shows what little attention was given to dividing lines, nor was there much reason, as the land was rated very low, John Diggs paying only 184 pounds for this magnificent tract of 10,000 acres, less than ten cents an acre, for land which would afterwards readily bring one hundred dollars an acre, a value increase of ten thousand fold. The settlers, mostly Germans from the Pennsylvania side, pushed across the Susquehanna River, which was for a time considered the boundary between the provinces, taking their titles from the Penns, and sometimes getting them for lands settled on and partly cleared, though the deeds were generally specified for lands not taken. Serious conflicts sometimes took place, one of which resulted in the shooting of Dudley Diggs, a son of John Diggs, by a certain Kitzmiller, in an altercation which took place in 1752. It seems that the Diggs's were trying to disposses the settlers holding titles from the Penns or force them to pay one pound an acre for land which the settlers considered their own. Kitzmiller was acquitted of murder, as it was proved at the trial that the officer, who accompanied Diggs in the ejectment proceedings, was not an officer. Both parties deprecated a strife that led to bloodshed and cheerfully made concessions and there seems to have been no further difficulty in their settlements. Our Father Diggs, who died at St. Thomas' Manor in Charles Co., Maryland, was probably a relative. William Diggs, who came to the Colony with Lord Baltimore, was probably the ancestor of both the Maryland and Pennsylvania families having the same name. The remains

of Dudley Diggs are resting in the Conewago graveyard. This family, once so influential and numerous, is reduced to a handful and they in poverty, but still in manners and bearing preserving the traits of family superiority. Through all the vicissitudes of fortune which was their lot, they never faltered in their faith.

You may ask why so much is said of this family. Were there not others deserving of mention? Yes; there are other unwritten histories of the early families of the Valley and their descendants, which would form beautiful chapters in the Catholic history of this country, but their history will remain unwritten and unread, except by the angels, until the Book of Life, where the record of good deeds and good lives is kept, will be opened for all to read and know at the end of time. I mention the Diggs's, for tradition, which is probably correct, says that they gave the first grant of chapel land. The probability increases, when we look back to their long association with the Jesuit Fathers of Maryland, for a span of about one hundred years, prior to the building of a church in Conewago. The widow of the murdered man remained in Conewago for several years and then moved with her two children to Frederick. Her maiden name was Mary Lilly; she was a daughter of the first Lilly in these parts, and a relative of our Fathers Lilly, of whom mention has already been made. There are but few of the descendants remaining who bear the name, though a portion of their old estate is still owned by Henry Lilly, who is probably a great grandson of the first settler. These two families and those of the Jenkins, Rileys, McSherrys, and their branches were from the beginning rated the most distinguished amongst the people; of the Catholic Germans, the Smiths, Hemlers, Ryders, Klunks, Kuhns and many others, and of the French, the Delones, Lawrences, (Lorens) and Noels. Intermarriage has removed nearly every trace of the original lines of nationality, except in the first class given above, with the result that these old family names are dying out, whilst the others are constantly increasing in numbers and influence. The present spelling of the names is given; many of them were not thus spelled at the time of settling in the Valley, the tendency to anglicize causing the changes. The changes were no doubt partly brought about by the church registers where they are written in various ways by the different fathers who officiated at baptisms and marriages; some of whom seem to have been unable to catch on to the German names, still they are traceable back to the original stock, though greatly modified.

Amongst the early laborers of the mission, besides those

mentioned, we find in the various records within reach, the name of Thomas Harvey, who died in Maryland in 1719. Fr. Harvey is said to have walked from New York to Maryland in 1690. "A Fr. Smith," whose real name was Harrison, passed through Conewago, in disguise, about this time, and he probably ministered to the Catholics on his way. Fr. Schneider who was well known, visited the scattered German families and afterwards built the church at Goshenhoppen about the year 1740. This church was given up, about five years ago to the Archbishop of Philadelphia. The early settlers were mostly, if not all, Germans. Here, as in Conewago, the faith, which never grew cold, could be seen in its happiest results. For very many years before we gave the place up, the children were under teachers paid from the public funds. Fr. Farmer also labored in Conewago, though a little later, and through all this section of the state and in New Jersey and New York. There must have been many others both Jesuits and Seculars, the latter living and working with Ours, as those mentioned could not have done the work, nor covered the ground. The church records that we have, do not go back far enough to preserve their names, and tradition has lost them, though I have heard several names which I cannot recall. It is probable that Rev. John Williams, who was superior about 1760 and Rev. George Hunter, who followed him, visited Conewago from time to time and possibly did some mission work, though the superior of that time resided at St. Thomas' Manor, Charles Co., Maryland, where the latter built the large and substantial residence, now in use, with bricks imported from England. The freight on the bricks, however, was very light, as the bricks were carried for balast, the vessels coming this way being usually unladen. The lime used there, at that time, was mostly made from oyster shells, and the mortar made is still as hard as marble. The salt then used was obtained by evaporating the water of the river and bay in large iron pans, some of which still remain and may be seen at St. Inigo's. The mills in use were either driven by the ebb and flow of the tide, and were called tide mills, or by the wind. About 1840, the Kitzmillers built a mill. Up to that time the Conewago settlers had to take their wheat to the Susquehanna, 40 miles distant, to have it ground; the corn was ground by hand or pounded into meal, fine enough for cooking. For this purpose a mortar, holding about a quart was used. One of these primitive mills is still at the chapel.

The mind fills with admiration for the sturdy perseverance of these pioneers in their endeavors to provide for their

families. We ask ourselves doubtingly, could people under such circumstances be content and happy, and the answer comes back shorn of every doubt: they could, and no doubt were happy, as happy as those who afterwards feasted on the result of their hardships and labors. Divine Providence supplies man with the essentials of happiness, in the state to which he is called, and those are common to all, but may be abused. The supremest happiness of crowned heads is probably found in childhood years and in domestic associations, which they enjoy in common with the peasant, whose labor is made sweet by the thought of family and home, though it be the humblest. In common with the king they enjoy all the gifts that belong to manhood. The difference comes only in accidentals, for any amount of which, even the ruling over a kingdom, the ordinary workman would scarcely part with one of the essential gifts productive of real happiness bestowed on him by the Creator, and these he possesses in an almost countless variety. The parents may be in the greatest poverty and scarcely able to furnish their child with enough of the commonest food to keep away the pangs of hunger, yet that food is sweeter to the child with its social surroundings than would be the most lavish diet in the palace of the rich; at least until the loving home affections had grown blunt by lapse of time, whilst the parents would be restless and unhappy on account of the separation. Again, who but the fool would barter away any of the many natural gifts and endowments that he enjoys, for either wealth, power, or whatever the world could give in exchange. Take these same common sources of happiness away from the mighty ones and all their other possessions become as withered leaves and ashes incapable of conferring or increasing their happiness. Our steady Conewago pioneers possessed the real essential elements of happiness, even in the absence of material comforts, and they were no doubt happy, though struggling for subsistence in the depths of the forest, and so for the missionaries whose lot was to labor amongst them.

Humble as was their first little log church, and without any external mark to show its purpose, it was loved as intensely, by the few faithful worshippers, who were there shrived and received the Bread of Life, as are the most magnificent cathedrals of the old or new world. Imagination can scarcely picture its poverty, but like the cave of Bethlehem, it contained the object and source of all delight, the King of Kings and Lord of Lords whose yoke is sweet and burden light to those who love and serve him. It was their church to which they could turn in joy of heart,

when the hand of affliction was pressing them, and at a time when even the primatial Baltimore was only an out station of Whitemarsh, and attended by the fathers once a month. The increasing numbers of the faithful made enlargement a necessity. This enlargement, the exact date of which we cannot give was made by Fr. Fromback, who with three others came to Maryland in 1758. The keen edge of religious persecution and intolerance had in some measure become blunted, not by any modification of the penal laws proscribing Catholic service, but indirectly by the continual charity and good will of the Protestant neighbors who never interfered, though they might have secured the reward offered for the discovery of a Catholic place of public worship, by reporting to the government officials. This forbearance is deserving of the greatest admiration, when we think of how easily poverty could have been relieved, under the cover of zeal for their own creed, and backed by the law of the land. Fr. Fromback remained about ten years at Conewago after which he went to Frederick and was a zealous laborer, kind and good and loved by the people. He travelled through all Maryland and part of Virginia. His death which probably took place at St. Inigo's is recorded at Conewago, as having occurred on Aug. 27, 1795. One of his companions to this country, and his successor as superior of Conewago was Fr. James Pellentz whose name is still, and ever will be, held in benediction by the people for whom he did so much.

The log church with bare walls and earthen floor had served its purpose for more than forty years, now that by dint of toil and thrift the people had improved their condition, and Catholics under the Declaration of Independence need no longer hide their heads. The erection of a new church was undertaken in the year 1785. It was a great undertaking, but Fr. Pellentz was equal to the task. As yet about the only means of travel was on horseback; the people were scattered over a large territory, and he was about sixty years of age with thirty years of hard missionary labor to his credit. Money had to be collected from sources scarcely visible; the stone for the new church and residence must be hauled from East Berlin, a distance of 13 miles; they must be cut, and the church must be built worthy of its object, and so it was and is to-day solid, substantial and beautiful, after the lapse of more than 100 years. It was completed in 1786 or 1787. Here again we have a kind word for the Protestant neighbors, for tradition tells us, how they helped with teams to haul the stone and other material for the new church, into which from time to time down to the present day, they find their way, in no inconsiderable numbers, and became devout and

faithful worshippers. I myself, during my short stay, had the happiness of receiving seventeen of them into the true fold. Fr. Pellentz is said to have been a man of noble bearing, gentle and kind in manner and an indefatigable laborer. His principal assistants at Conewago were Fr. Andrews, also Fr. Charles Sewell and Fr. Sylvester Boarman. There were others. Fr. Pellentz died and was buried at Conewago in the year 1800.

At the time the new church was completed almost a hundred years had passed from the first settlement in the Conewago Valley. Comfortable houses had in most cases replaced the log huts of the pioneers, open fields and waving wheat the forests that then covered the land, the hum of mills and the buzzing of saws were heard instead of the howling of wild beasts and the whoop of the Red Men. The rumble of heavily laden wagons, with their six string teams, could be heard on their way hauling goods from Baltimore to Pittsburg or from Philadelphia to Frederick, over the pikes that intersected in the Valley. Conewago added largely to the strings of teams and the bulk of freightage, from her rich grain fields. The commerce, that formerly was carried on mule back, now began to move on wheels. It was a step forward, a hitching halting step, however, compared with that which was to come in the next fifty years, when steam cars would fly over their iron road beds, and electricity bring far off cities within whispering distance of each other. We must wait a little for that; we are not out of the woods yet, for the next, and the next generation will pass away without dreaming of the comforts of travel on the limited express. The missionary's Pullman car is yet a saddle made out of pig skin and his steam propeller a horse or a mule, and his iron road-way the craggy mountain paths, or the bridgeless streams and morasses through which he must often wade in the darkness of night, in answer to the sick call forty or fifty miles away from home. We may possibly think it hard sometimes to be called from our comfortable bed to minister to the sick, only a few blocks away, and feel like chiding them for not getting sick during the day. "Backward! turn backward, time, in your flight," and let us see the heroism and zeal of those who went before. The call comes in the depth of winter mid the fury of a blinding snow storm; the road is scarcely known and is but a pathway through the forest to a far distant settlement. It is all the same, the call of duty is heard, and distance and barriers disappear. The memory of those pioneer heroes should ever be preserved for the lessons they teach, whilst their example challenges admiration.

MISSIONS OF THE MARAÑON IN ECUADOR.

A Letter from Mr. Victor M. Guerrero to the Editor.

Rev. and Dear Father,
P. C.

It is time for me to resume the thread of the narrative commenced in a former letter to you, and complete, as I promised, my account of the Marañon Missions.

I told your Reverence how in 1870 twelve of our missionaries set out for the eastern parts of Ecuador, dividing themselves into three bands in order to establish themselves respectively in Archidona, Gualaquiza and Macas, the capital cities of three districts. When the missionaries had crossed the Cordillera and had come in sight of that land so happy and prosperous under the rule of the old Society, for a long time they looked in vain for some vestige of a church, or school that might indicate to them the spot of the ancient reductions; but no where, except in the little town of Archidona and here and there through the mountains, were to be seen land marks of those palmy days, last relics of once flourishing settlements now fast crumbling to decay. All, all else had long since disappeared. The Society, no doubt, suffered in that hour of trial, but the misfortunes which befell it were more fatal to the poor natives than to its loyal sons; for they now once more exist everywhere, but of the ill-fated reductions not a stone remains upon a stone; and the present generation, descendants of the tribes of bygone days, known as the Maynas and Cofanes, were to be found on the advent of the new missionaries, scattered throughout the mountains, where they retained but a vague notion of baptism. They still spoke of our old fathers of San Luis de Quito, where stood the great central house of the missions, and longed for the day when they too, as was the happy lot of their ancestors, might become their devoted children. This good disposition on the part of the Indians encouraged the fathers, as it opened an easy way among them for the spread of the gospel, and were it not for their native indolence and a dearth of laborers, I am confident, they would ere this be a happy and prosperous people.

The most important of the three settlements the new missionaries inhabited is that which extends along the banks of

the Napo, whence the natives derive their name, *los Napos*, or the Napos. They are a people slow of understanding, and with all the inconstancy of children of the forest. They are too, as I remarked, naturally averse to labor, but this may, in some measure, be excused as their land so richly fertile in all the luxuriant products of our equatorial clime, spontaneously supplies them with a liberal hand. For the most part they lead a roving life, travelling through the mountains in search of wild fruits, hunting the heron, the parrot, the wild boar and the monkey, and shifting from one part of the country to the other, in pursuit of appropriate game. To move costs them little, as they simply put fire to the old hut on setting out, and, arrived at their destination, in a short time erect a new one. They seem incapable of forming any spiritual concept, and are entirely ignorant of social life, thinking only of the present day and devoid of all higher and nobler aspirations. The painting of their faces is with them almost a passion; they manufacture the pigment themselves, put it on in their own crude way, and then sit for hours in silent admiration of their beautified faces in a bit of mirror which each one carries with him as a precious treasure. They hold the missionary in the highest esteem, and always come to him when they have completed their facial adornment and request him to give the finishing touches, trusting more to his aesthetic taste than to their own. Nearly everywhere the Indian wears the essential covering for his body; and although he could adorn himself with the richest gold, he prefers rather to have the teeth of serpents or the tails of monkeys as ornaments about his neck. Some there are that suspend from their ears small birds of varied plumage. In this way these good people lead a life of perfect contentment, with entire indifference to the grandeur of great cities with their multifarious attractions and stately mansions where luxury spreads its ample board, and long only for their mountain homes and the animals of the chase.

Such then are the Indians among whom our good fathers strive to introduce civilization, and social and religious knowledge, and in whose hearts they are implanting the seeds of virtue and the hope of a future reward. The first to receive the new missionaries kindly were the Napos, for they, above their fellows, preserved fresh the memory of traditions handed down from year to year by their ancestors, and being quite tractable and docile, readily yielded to the sweet yoke of the gospel. Thus it came to pass that the faith that had so long smoldered in that vast desert, began to burn with a new brightness and shed its lustre in the

flourishing reductions of el Tena, el Aguano, Avila, Concepcion, etc. In a short time several thousands were baptized, many united in the holy bonds of matrimony, and the children taught to love the Church and seek instruction in its bosom. Meantime the Pope named Fr. Justo Perez Apostolic Vicar of all the reductions, endowing him with ample faculties, even that of administering confirmation. Moreover, as I noticed in my former letter, Garcia Moreno did all he could to render the labors of the missionaries fruitful and lasting. He gave into their hands the civil authority of the towns, placed a garrison under their orders, and forcibly expelled the white settlers, who, now as ever, were the greatest obstacle to the spread of the gospel among the natives. With such numerous occupations, the missionary was kept constantly busy, acting as pastor, teacher, and civil magistrate, caring for souls, teaching young and old, and settling all differences of whatever kind, having an ample field wherein to exercise his zeal and energy. There is so much to be done here that the six or eight fathers employed are incessantly on the go from one place to the other, according as necessity or emergency demands.

But these continual excursions from place to place, and this, not unfrequently, in regions where the traveller has often to wade through water up to his waist, and sleep over night in marshy places with nought but a bit of rubber cloth as a mat, exposed to the inclemency of the weather, are not only prejudicial to the health of the missionary, but highly detrimental to the welfare of the newly rising Christian settlements. For the Indian, formed for the wilderness as the Arab is for the desert, finds it unbearably irksome to conform to the regular routine of daily life in the towns, when no longer under the watchful and encouraging eye of the *padre*, and, often, as soon as he absents himself on a missionary tour, flees to the mountains where he abandons himself to his old habits, and yields to every vice to which his savage nature is prone. The children, too, following the example of their elders, in a short time lose the fruit of many years of careful, patient training.

Your Reverence may ask why it is that in the face of such evident evil consequences the missionary does not establish himself permanently in his reduction? This would at present be impossible, as the number of laborers is so few and so inadequate to the immense toils to be undergone, and the many towns to be visited; it would, moreover, put a damper on the success already achieved, and place an insurmountable barrier in the way of new conquests to the standard of the cross.

However, certain it is that the kindly disposition of those living in the vicinity of the Napo, induced them readily to accept the regenerating waters of baptism, and to bring their children to be purified in the same; yet the fathers knew full well that permanent habits of true Christian life are impossible without careful and prolonged education. Hence the necessity of erecting schools wherein the little ones may be taught from earliest childhood the love of all that is good and holy, learning to hate vice, and esteem virtue, and thus be protected from the influence of evil surroundings.

Up to the present, however, notwithstanding the ardent desire of the fathers, they have not been able to establish schools in each of the fourteen reductions; still they can boast of having 1500 children under their instruction. The most prosperous school is that of Loreto. In Archidona there are two boarding schools, one for boys and the other for girls. The latter is conducted by the Sisters of the Good Shepherd, true heroines of the Gospel of Christ, who overcoming all the difficulties that high mountains, steep precipices, and rapid torrents could put in their way, penetrated into the heart of this barbarous land, where they devote themselves to the poor abandoned ones of Christ's flock; thus fulfilling to the letter their well deserved title of *Sisters of the Good Shepherd.* The good results already apparent are most consoling: the children have beyond all expectation advanced in the path of piety, and show fair aptitude for the arts and various trades taught them. They all have an irresistible attraction for singing and music, master without much difficulty the Spanish language, and some of the boys serve Mass with the exactness and devotion of a novice.

The old Indians, though in general very rude, do not lack a genial spirit, and are often noted for their honesty, generosity and gratitude. Their conjugal fidelity has been greatly praised by historians, and with reason, for in spite of the ravages of pestilence so terrible in that hot climate, their race is ever on the increase. Such is the keenness of their moral instinct that they are quick to find matter of reprehension in things which civilized people almost entirely disregard. One of them having had occasion to visit the city of Quito where he saw certain whites sit down to meals without reciting grace, on his return home, speaking of this act so reprehensible to his eyes, said in his own blunt way: "These whites are no better than animals; God supplies them with food, and they eat without a word of thanks." Another Indian giving his companions his idea of a freemason, which undoubtedly suits the sectarians in South

America, said: "A freemason is neither more nor less than a son of the devil."

Among the women are to be found models of such rare virtue that they recall all we read of Kateri Tekakwitha, the Lily of the Mohawks. But what is most gratifying to the missionary is the edifying death of the Christian Indian. Though in life the hand of Providence seems rather sparing in bestowing its gifts and assistance on this people, in death it specially blesses them; and when the last dread hour approaches for the Christian Indian, Heaven showers in abundance its choicest favors upon him.

From this consoling picture presented by the Indians along the Napo, let us now turn to the missionary of Macas and Gualaquiza, where, sad to say, the tribes fail to correspond to the fatigues and hardships undertaken in their behalf by the missionaries. It is here the fierce Jivaros live, occupying all the land between the two great rivers, Morona and Santiago, that empty into the Marañon. They are the same Jivaros so famous in the annals of the old Society for their ferocity and indomitable character. Although active and industrious, and far superior to the Napos in many respects, they are much their inferiors in point of morals. Polygamy and love of plunder lead them into constant wars and perpetual bloodshed. When a savage is tired of his wife and desires another, he scruples not to call together his kinsfolk, make an attack on some neighboring family, kill the men, and take possession of the women, whom he retains until some other more powerful or more cunning than himself, deprives him of his unlawful conquest. Their manner of life leading, as it does, into incessant strifes is banefully destructive of this people. Their cruelty is fully satiated only when it indulges in what they term the *feast of the heads*. This consists in placing the heads of those they have murdered on the points of lances around which they dance with hideous yells, all the while besmearing their hands and faces with the blood that is dripping from the mutilated necks. The chiefs wear belts woven of the hair of their hopeless victims; and their courage and prowess is estimated from the width and thickness of these belts. Such is their skill in the use of the lance that they transpierce the heart of a man with ease, at the distance of fifty paces. By some process known to themselves alone they reduce the heads of those whom they have killed to very small dimensions, preserving perfectly the lineaments of the face.

Among these people more like tigers than men, our fa-

thers lived for many years in continual dread of their lives; for, ever acting under impulse, they are as ready to vent their anger as to express their gratitude, and often, on the reception of a gentle admonition, forgetful of all the fathers had done for them, they would give full scope to their unbridled revenge. In fact, on one occasion, a missionary was attacked by the high-spirited Charupa, chief of a tribe, who, as we are assured, boasted at the time of having slain fourteen men, and were it not for the adroitness of the father in warding off the intended blow and calling others to his aid, he would undoubtedly have perished. Another, Fr. Guzman, had a very narrow escape from the Napos: to evade their fury he was forced to pass a whole night in a swamp with the water reaching to his neck, and only the surrounding rushes to hide his head from the lances of the natives.

A life so full of perils did not in the least cool the zeal of Frs. Soberon and Fonseca; they labored strenuously among these people, built a church and erected schools, and won over and baptized some of the most ferocious chiefs, and gained absolute ascendency over the hearts of these barbarians, who are so greedy for the heads of those who wear beards, that they would have delighted in the possession of those of the fathers, for as they say, the head of a bearded white, prepared after their fashion, is far more valuable to them than any they could procure among their own countrymen.

In 1889, Pope Leo XIII., in response to a national petition, divided the whole eastern portion of Ecuador into four parts, giving a section to each of four religious orders. It was then that this quarter of the country inhabited by the Jivaros passed over to the Dominicans; and ours devoted themselves entirely to the inhabitants along the Napo and its tributaries, where having concentrated their forces, with less territory to evangelize, they produce much greater fruit.

These, Rev. Fr., are some few traits of our Marañon Missions and a brief sketch of the good effected, and the difficulties encountered in reclaiming the savage, and teaching him the way of righteousness. It is my earnest prayer should any one be moved by this account, to give a mark of his love to the Redeemer, that he may do so by cooperating with him in the salvation of these poor benighted souls for the least of whom he shed his most precious blood. This place is the very same where Gonzalo Pizarro suffered such sad disappointments, in his famous expedition to El Dorado; but to those who desire to come here, is held out,

not mines of gold and precious stones, but a rich harvest of souls and the most certain reward of immortal conquests and triumphs.

Your servant in Christ,
V. M. GUERRERO.

A LETTER FROM MANGALORE.

MANGALORE, July 1, 1892.

DEAR FATHER IN CHRIST,
P. C.

My last letter on the "Remnants of the Padroado in the Diocese of Mangalore," was sent you two years ago. The fears of a schism expressed therein, have been sadly realized. The malcontents of Kalianpoor have not only not made their submission to our bishop, but are actually doing everything in their power to widen the gap. Their last act was a fresh suit for the recovery of the church. Moreover, other apostate priests from Goa have joined the schismatic bishop Alvarez, and one of these will be consecrated bishop by him, so as to provide his flock with a worthy successor, and spare his survivors the trouble and expense of having again to seek for consecration at the hands of the schismatics. May your readers unite with us in praying God to deliver our diocese from this evil!

St. Joseph's Episcopal Seminary.—The principal feature in the annals of the seminary, is the change of the house. The new building, begun in 1887, was brought to a habitable state early in 1890, and we moved into it in March. After the college, it is the largest house in Mangalore, and the only one that is three-storied. It runs from northeast to southeast, and is intercepted in the middle by the church, which stands at right angles to it. In style and workmanship, the church is one of the finest in the whole of India. It measures 110 by 46 feet, with a height of 45 feet, as far as the ceiling. The elevation of the interior side walls presents three divisions. The first consists of five arches, each 8 by 13 feet, over which runs a cornice like that of the Basilica of St. Lawrence at Rome, *extra muros*. The second is an imitation of that of the Basilica of St. Paul. In place of the medallions of the Popes, it has eleven niches for statues (the pulpit taking the place of the twelfth). Between the niches, just over the arches runs a row of medallions, consisting of oil paintings of the saints, who have a special

claim on the veneration of our people. Of these twenty-one have been put up.

After a second light cornice, the third division presents a series of double arched windows, opening into the galleries. The sanctuary, which is 37 feet in length, brings a change in the sidewalls. Instead of medallions it has side windows opening into a gallery on a level with the second story, and double arched windows, opening into two oratories on a level with the third story. The sanctuary has, in lieu of arches, six large double-arched windows of the same size, which open into the two sacristies.

The altar stands almost in the middle of the sanctuary. Behind the two steps for candlesticks, the altar rises three feet, and under a pretty cornice, between six pairs of little columns, open four niches, closed by curtains. They enclose four reliquaries. Two other niches for larger reliquaries stand on either side of the altar table. The altar table itself can encase the body of a martyr, visible from the front through five little glazed arches. The tabernacle, presented by an English lady residing at Rome, is of solid metal, gilded both inside and outside. It is placed, with its canopy, within a kind of portico, supported on six pairs of pretty columns. On this rests the splendid throne of the Blessed Sacrament. Behind the altar, on a pillar, detached from it, stands the majestic life-size statue of St. Joseph, the patron of the church. The sanctuary is paved with cement bricks, encrusted with marble. The rest of the flooring is of variegated cement bricks.

The ceiling is an imitation of that commonly seen in old basilicas and modern palaces. The whole is of wood. The eleven beams that run breadthwise are apparently crossed by the two running lengthwise, so that they form twenty-four compartments, presenting various symbols, such as the monogram of Christ, a lamb carrying a cross, placed under two palm trees, the pelican, the arms of the Pope, etc., all carved out of wood.

The exterior of the church corresponds to the interior in style. On either side of the façade rises a tower, 80 feet high, ending in an octagon. The right one contains three large bells, and the left has room for a clock.

The architecture of the house is the simplest possible. One wing of the house is exclusively occupied by Ours, and the other mostly by the seminarists, who number at present 25, including two priests and two clerics of the Syro-Malabaric rite, from Cottayam and Trichoor. The lectures are also attended by nine Carmelite Tertiaries (from the

mission of Cottayam) who have a house for themselves within the premises, and by four of Ours, two theologians and two philosophers.

In April, 1891, Mgr. Zaleski, the Papal Envoy (now Delegate Apostolic) sent to India to make arrangements for the opening of a central seminary for India, paid a visit to our seminary. At the close of an entertainment given him on the occasion, he expressed himself highly satisfied with the education and training given to the seminarists, and in particular at the manifold opportunities given them for the exercise of zeal for souls. He himself conferred the sacrament of baptism on 23 pagans, made ready for the occasion.

Of the native Jesuits, brought up in this house, C. C. Rosario has been ordained priest. He has returned from Kurseong, Darjeeling, and has been appointed secretary to the bishop. On the feast of the patronage of St. Joseph, he sang what was called a "Family Mass," in the convent of the cloistered Carmelite nuns, at which were present, his brother, a scholastic, his mother and a sister, both cloistered nuns, and four other sisters, Tertiary nuns. The two scholastics who had gone up for the B. A., have both passed, and are now lecturing in the B. A. class, the one in English and the other in history.

We were in hopes that the novitiate would be reopened this year; but vocations are rather falling off now. There are two postulants. But one of them cannot join immediately owing to some impediment. The other has therefore been sent to Trichinopoly to begin his noviceship there.

St. Joseph's Asylum.—All charitable institutions that lie within the premises of the seminary go under the name of St. Joseph's Asylum. These are a male and a female orphanage, a hospital, St. Elizabeth's home (for widows), workshops for carpenters, blacksmiths, weavers and shoe-makers, etc., and many other small houses, occupied by our neophytes. Some of the boys of the orphanage are members of the sodality of the Blessed Virgin, lately introduced among them, and a few of these belong to St. John Berchmans Altar Society. Their dress resembles that of the members of the Confraternity of the Holy Eucharist, a white gown, with a red girdle and a *murca* of red wool.

Besides the ordinary things taught in an elementary school, the boys learn practical geometry, drawing, and music. The singers join the seminary choir, in the church. The elderly boys work as apprentices in different arts, as printing, weaving, carpentry, tin, and iron work, shoe-making, etc. The girls of the orphanage have begun the very useful work of making altar vestments.

The last number on the rolls of the Catechumenate is 1313, and the number at present is, men and women, 260, boys and girls, 208, in all 468. Ample provision has been made for the spiritual instruction of these people. Every morning and noon, four seminarists teach catechism in different languages. The members of the Apostleship of Prayer and the sodalists have their own weekly exhortations. All attend Mass every morning, during which the boys recite the morning prayers in common, in Tulu. On most Sundays of the year and on feast days of greater solemnity, they have sermons in Coneany, or Tulu. Although there is a general Communion every third Sunday of the month, the sacraments are very much frequented even on week-days. Both the boys and the girls are so well instructed now, that some of them do the work of the catechists themselves. The vicar of the cathedral took four boys with him as catechists, during a mission he gave in one of the neighboring villages.

The leper asylum has been transferred from our premises to a place some two furlongs off and is placed under the management of Fr. Müller, who has also moved his Homœopathic Dispensary there. The lepers number 31 at present. A few died lately, perhaps on account of the sudden change; though some of them were in a very advanced stage of the disease, when leaving. The rest seem to be improving under the treatment of Fr. Müller. There has been as yet no radical cure. But the Mattei medicines doubtless bring relief. Three of our scholastics enjoy the privilege of catechizing and consoling these outcasts of human society. They also experience sympathy and kindness at the hands of several visitors who occasionally sweeten their mouths with little presents.

Let me conclude this account of our catechumens with an illustration of the mysterious counsels of Divine Providence. Some time ago, a middle-aged man, after having spent his youth in the service of Satan, arrived here one night, almost at death's door; he was immediately instructed and baptized, and died the next morning, in the best of dispositions. A centenarian woman came by a similar death, a day or two later. On the other hand, an old pagan, who was a servant in the college for some years, was often exhorted to receive baptism. But rather than give up polygamy, he had the presumption to promise himself a death-bed conversion. Three months ago, a man ran up to our house, asking for a priest. The priest went, and almost at the threshold was told that the sick man was dead. It was the servant of the college!

St. Aloysius' College.—The year 1890 was one of severe trial. Towards the close of the first term, Fr. Hugh Ryan fell a victim to a malignant sort of influenza. In him the college lost a very valuable professor, an excellent minister and an exemplary religious. Within a month or so of this, Br. Mozzoni, scholastic, passed to a better life under circumstances peculiarly distressing. He had gone on a trip to a neighboring village, with the rest of the college, and while bathing in the river, was drowned. It was hard to fill up these vacancies, at a time when the college had barely enough of hands. But religious self sacrifice was equal to the occasion, though at the cost of awful overwork.

In 1891, however, things looked brighter. Our bishop, Dr. Pagani, on his return from Europe, brought with him eight fresh hands, one Englishman, one Spaniard and the rest Italians, three of whom had been for about a year in England. Among the fathers may be mentioned Fr. Lucchini, who has been alluded to in your LETTERS in connection with the murder of Br. Pastore, whose sole companion he was in that tragic scene. The English scholastic, Br. Allchin, has since been ordained priest. This reinforcement has greatly facilitated the working of the college; and although in the course of the year, two of the professors broke down and returned to their provinces, the one to Ireland and the other to Bombay, their places could easily be supplied.

The results of the public examinations of both years, were highly satisfactory. In B. A., our college headed the list, each year. It secured a high place in the other examinations as well. This has added much to the prestige of the college, in the eyes of the Madras University. The rector has been made a Fellow and some of the professors have been appointed examiners in several branches.

The number of boys too has much increased of late. Some discussion between the two Hindoo castes, the Saraswaths and the Konkans, ended in the latters' setting up a school of their own for students of their own caste. This withdrew from the Gov. College nearly a hundred Konkans. Of these, a dozen joined our Junior T. A., in 1891.

This year as the new school has not yet been recognized by the university, and it cannot in consequence send up candidates for matriculation according to recent regulations, it has sent over a good many of its candidates for matriculation to our college, rather than send them back to the Government college.

But although so many Hindoos are being educated in our college, they seem to be as far away from the truth as ever.

Possessed of keen appetites for enjoyment and of ample means of satisfying them, they care for nothing else but comfort and name. They do indeed reject their own superstition as absurd, but they do not view Christianity in any better light. The existence of Catholicism and Protestantism side by side, contending against each other, while each professes to be Christianity, is ground enough for them to discredit both. This is the greatest and perhaps the only harm that Protestantism does to the Catholic cause in the missions. For, although they make but few converts themselves, they hinder us from making them; and this, not because they are zealous, or more influential, but simply because they exist. All hope, therefore, of any wholesale conversion must be laid in the rising generation. Influenced by the college education, and incited by the better example of our Catholic youths, they will more readily give ear to the call of grace.

One interesting item of news cannot be passed over without notice, in connection with the college, namely, the happy conversion of Mr. Palmer. From an occasional visitor at the college, he soon became a devoted friend of the fathers and a sincere admirer of the Catholic religion. In fact, he was so far convinced of the truth of our religion, that we were in daily expectation of his conversion. On October 24, 1891, he made his abjuration from Anglicanism, and was received into the Church by Fr. Cavadini, then rector. Of his strong faith and devotion, I will adduce but one instance. A few days before his conversion, while assisting at Benediction, he was so far overpowered by his feelings, that to escape notice he betook himself to the room of a father and there gave free vent to his tears. This conversion has done immense good to the Catholic cause in this place, especially in the eyes of the heathens, over whom Mr. Palmer exercises great influence. It has likewise brought about friendlier relations between the fathers and the European officials of the station. Above all, it has stung the German Protestants to the quick.

SPAIN.

Extracts from several Letters.

THE WORK OF THE SODALITIES IN THE PROVINCE OF ARAGON.

The house of retreats about which I wrote you, and a short notice of which appeared in the Varia of a former issue of the WOODSTOCK LETTERS, still continues to produce great results, but it is not to that place alone the spiritual energies of Ours are confined, for everywhere throughout the province of Aragon, whether in the twelve colleges under our direction, or in the parishes, or in missionary work, great good is done to souls.

Notably, though, must I mention our two sodalities, the pride of this province, and rightly considered, for the wonders they achieve, specially blessed by divine Providence. The first is composed mostly of the faculty and students of the state university of Barcelona, doctors, lawyers and young men of high standing in the community. It was organized not long ago by Rev. Fr. Fitter, an ex-universitarian, and is certainly a model sodality, no doubt most pleasing to our Blessed Lady. Such is the good spirit that prevails amongst its members that they are hardly inferior to our most fervent Jesuit novices. Their director has complete control over them and they accept with the greatest submission whatever penances he imposes on them for their shortcomings, and this even in public when they are assembled for their meetings.

This sodality is conducted according to the rules governing the sodalities of our Blessed Lady, in the universities of the Society in its most flourishing times. In the catalogue published in March of this year, there are 675 members, whose spirit is excellent as can easily be seen from the fact that within six years, more than eighteen of them have entered the Society; many have embraced the ecclesiastical state and all give good example to their fellow-students. The general board of the sodality is composed of twenty-five principal members; many of them are doctors of several faculties, and all distinguished scholars. Besides the fulfilment of their spiritual duties and their exact assistance at

the exercises of the sodality on Sundays and feasts in the college chapel, they perform many works of charity to their neighbors. For this purpose the sodality has two sections; one, to teach the catechism to the boys, and another, to visit the hospitals and the prisons. The catechetical section is again divided into three sub-sections meeting every Sunday in three different parts of the town to teach the boys, most of whom belong to the poorest families, instructing them, attracting them, and encouraging them with prizes and gifts to stimulate their application and interest for the catechism. The number of such boys under instruction is very large. One of these three sections last year numbered 1170 boys, and the number this year is greater still. Forty-five young men, belonging commonly to the richest families, are occupied in this beautiful work of charity to those poor boys, who are often little rascals, street Arabs, as is usual in big towns, without moral help of any kind. The board of this section bought large grounds near Barcelona last year, and built a special house called Saint Peter Claver's circle, for the purpose of collecting the working men on Sundays for games and entertainments, free from moral dangers. They have their own library of useful and sound books, etc.; they are now going to buy other grounds for the games and amusements of the poor boys of the catechism classes. The section for the hospital consists of one board of five members, and of fifty-two active members of very distinguished families who every Sunday go to the central hospital to visit the three hundred invalids of its different halls, to comfort them, to give them some good books for their religious instruction, cigars and other gifts for their enjoyment, Catholic reviews and newspapers, to speak good words with them, to help their misery with alms of their own and of their friends, etc. These two institutions give a great deal of edification to the town. Another section of select young men undertakes to visit the prison, to instruct and to help the poor prisoners, with no less edification to the people. Many of the sodalists are members of the conferences of St. Vincent de Paul. Since most of these sodalists are students of the university and the brightest young men of its different faculties, there is another section called the Academy of the Sodality for literary work. This academy consists of nine different sub-sections: the section of law consisting of twenty-nine members; the section of medicine, of thirty-five members; the section of pharmacy and chemistry, twenty-two members; the section of physical science, sixty-two members; the section of literature and history, twenty-two members; the section of the Catalonian language, twenty-four

members; the section of music, twenty-four members; the section of architecture and fine arts, seventeen members. Each section has at its head a distinguished president; two of them are of the Society, three are in the government university, two doctors in science, the others able men for the special purpose of their own section. Original literary work is presented from time to time which is discussed and read before the regular meetings of the different sections of the academy. This sodality has increased so rapidly that while in 1887 its members were only 175, last year they reached 510, and this present year they count 675. Our late Father General not long before his death wrote a very encouraging letter to Father Louis Ignatius Fitter the founder of the sodality. This good father is entirely devoted to his young men, writing for them and instructing them in every possible way. Among other books for his sodalists this father published last year a very interesting pamphlet on the Glories of the Sodalities of our Blessed Lady, and he is now preparing a series, in small volumes, on the lives of the most eminent sodalists of different nations from the foundation of the first sodality in Rome, down to our own day.

Similar work with the young men is done in Zaragossa, Madrid, Orileme, and Valencia. In this latter town, on account of the large number of working men, one father of the Society is devoted to their help, and has founded many circles and associations to preserve their faith and morals. Thirty circles have been founded in the province of Valencia, there being in the Valencia circle alone more than two thousand members, the most of them drawn away from the socialist clubs. Their director, Father Vicent, has written a very exhaustive treatise on social questions, and Father Morell of the residence of Valencia has published a handbook for working men.

Among the works being brought forth in Spain by our fathers at the present time, there is one of particular interest: the great work of Father Richard Cappa, of from thirty to sixty volumes.

The other sodality, though not so conspicuous for personal members, is none the less, I am sure, pleasing to God. It was instituted by Fr. Valls at Manresa, and consists of over 800 women and girls. Were it not for the sodality, and the energy with which this good father manages it, its members would undoubtedly form a forsaken band of wicked women, given up to all kinds of vice. But such is the influence that prayer and piety have had on them, that they are now truly model Christian women, filled with the spirit

of God and zealous beyond telling for their own salvation and that of their neighbor. As the members are so great and the director cannot well attend to all with that special care he could wish, he has appointed certain of the more fervent and influential heads of bands, whose special duty it is to report regularly to the father, the spiritual welfare of their charge. Among the older members these officers are called Xaverians, and among the younger ones, Agneses. The sodality is known far and wide throughout the country, and all who belong to it are held in the highest esteem. But whilst our fathers are doing so much good for the glory of God in their sodalities, they are not wanting in persecution, and this the freemasons furnish most abundantly and freely. Just now they are obliged to give up the college at Manresa, because they cannot in conscience subscribe to a contract by which the town council would oblige them to prepare the boys for matriculation within five years, an utter impossibility, and done no where else in such time. It was a mere pretext to force the fathers from the college.

THE FREEMASONS AND THE SOCIETY.

In the city of Valencia where only two years ago several of our fathers were on the point of being burnt alive, not long since, the freemasons devised a plan to do away with the superior of the residence there. They sent two of their mercenaries to the church who asked the brother sacristan for the superior. The brother, perceiving from the tone of their voice and the determination in their countenances, that they meant some evil, kindly told them the superior would soon be in their presence, and forthwith leaving them he called in two able-bodied officers of the peace, truly their superior, who having closely inspected them, found them both armed with tremendous stilettos, a sign indeed of their evil intent.

Two days before this occurrence, the same freemasons tried to destroy the church by means of dynamite, but were luckily discovered in good time by our faithful watchman who caught them almost in the act. When attempting to escape they threw the dynamite at their pursuers. Providentially it did not explode. One of the reasons of their hatred against Ours here is that in '68, they burnt the old church of the Society to the ground, and in spite of all their efforts to the contrary, it was rebuilt on a much larger and grander plan by the alms of the poor. They leave no means untried for its destruction, but God protects it.

The first of May passed off much quieter than was ex-

pected. Here at Tortosa the freemasons met with a sad disappointment. According to arrangement they sent four of their number from other parts to arouse their brother sleepers, as the members of the lodges are called here, owing to the sort of passive quiet in which they live; but the good village folk turned out in such force against them and gave them such a hot reception that they were obliged, almost as soon as they set foot in Tortosa, to be conveyed to the hospital and put under medical treatment. Were all Spain as devoted to us and the Catholic cause as Tortosa, I doubt not, freemasonary would be very short-lived.

You may remember that not long ago, special prayers were requested by our Rev. Fr. Vicar for the Duchess Pastrana, foundress of our magnificent college in Madrid. Well, when our fathers there had already announced a solemn high Mass for the repose of her soul, the freemasons stealthily spread the report that besides the many millions that had been left the Jesuits by their benefactress, a great amount had been given them for the poor of the city, and that all who would assist at the services and pray for the duchess, would receive a *peseta*, about 25 cents of our money. The fact is the church was crowded to overflowing, and never before was a more devout congregation at the funeral obsequies of a duchess. The fathers were somewhat surprised at this great gathering and did not for a moment suspect the cause. Mass over, the people remained in the church, and seeing the *peseta* was not given, made a general rush to the sacristy. Then it was for the first time that the fathers detected the trick. What to do they did not know, for the real fact was the duchess had left no money at all to the poor as had been falsely reported. Fr. Minister who was forthwith summoned did his best to persuade the people that they had been deceived, but all to no purpose. The police were then called in, but the mob was too great for the police, so they quietly withdrew. As Fr. Minister saw there was no way of getting rid of his vexatious petitioners either by persuasion or the strong arm of authority, he sent word to Fr. Procurator who came forth with his money bag and dealt out a small pittance to each one, and thus the crowd departed in peace to the no small delight of all concerned.

As you must already know, one of the greatest obstacles to the success of our colleges here is the obligation we are under of submitting our boys to the Government University for graduation. Some time before they are allowed to give their examination, they have to attend the university lectures, and as the government is bad so too are the profess-

ors, and this especially so here in Madrid, where they speak openly against religion and the Society. To our good Catholic boys it is no little pain to listen to the tirades of the professors and the ovations of their worthy disciples, and to such as are not well grounded in religious principles there is the greatest danger for their faith as they may easily fall victims of human respect. To guard the boys as much as possible against all danger, the fathers advise them to keep together when attending the lectures, so as to animate one another to bear patiently and cheerfully all that has to be undergone for God's sake. Thus far, the good council has been followed, and it is a success.

Among those attending the lectures, is one of our brightest boys, who owing to the ill-disposed professors has been forced to repeat his class now for the third time, and the reason is not because he does not succeed in the various branches in which he is examined, but simply because they present him with a picture for the experiment in drawing, so immoral, that his modest eyes dare not look on it. He is a member, or better, I should say, a hero of our Lady's Sodality.

OUR SCHOLASTICATES IN SPAIN.

Though the Iberian peninsula is actually divided into four provinces, still there are only two houses of higher studies to supply them: Tortosa, exclusively for the province of Aragon, and Oña for Castile, Toledo and Portugal. I should add Uclés, near Madrid, but this belongs to the expelled province of Toulouse, and I intend now to speak only of the Spanish scholasticates.

Tortosa was opened almost as soon as Ours were allowed to return to Spain after the expulsion of 1868, under the name of *Misioneros de Filipinas*. Oña is much more recent, in as much as it was only in 1880 that we took possession of it, when the French Republic, by the famous decrees of March, deprived us of our beautiful Chateau of Poyanne, where our house of philosophy and theology was situated, not far from Bayonne and consequently from Spain. But where is Oña and what is Oña? If you take the high road leading from Burgos to Bilbao, some miles before reaching the greenish shores of Ebro, you will meet with a little town, everywhere surrounded by mountains, which gives its own name to the celebrated royal monastery of Benedictine Fathers of Oña. This was founded in the middle ages by the abbot *San Iñigo* who came from Cluny to settle this great and magnificent convent, and whose relics are to be seen even now in a precious silver and emerald urn on the high

altar of the church. Adjoining this was, as was usual in that time, the Benedictine monastery for nuns, founded by *Santa Trigidia*, whose body is likewise kept with great veneration. Every year, Oña people celebrate with religious enthusiasm the feast of S. Iñigo and S. Trigidia. Since that time the monastery grew up in fervor and magnificence, due to the talent of many learned religious and to their valuable possessions. But it had to suffer a great deal in this century by the invasion of the French troops of Napoleon the First, and specially in 1835, under the regency of Queen "Christina de Borbón." Then the poor friars were brutally expelled from their darling home and the monastery was sold at a trifling rate to a citizen of Oña, who tried only to make money with this new possession, introducing the most tenants he could to live in the old monks' cells. From this it is easy to judge in what condition it was in 1880, when the Spanish Province, expelled from France, where since 1868 it had found a refuge, now seeking a new home, succeeded in taking possession of this immense building. The convent of the nuns was very nearly destroyed, but that of the monks was still pretty well preserved, specially the refectory, the library and domestic chapel, which are in fact very fine apartments. After several years of reparation, Oña monastery has become again a place worthy to be visited. At the entrance, two high, square and heavy towers with statues of the Spanish Kings, in a standing posture, with crown and sceptre, will bring to your memory whatever you have read about monasteries in the middle ages. Passing the door you find a large and square garden, with water-spouts and plantations of flowers; the statue of St. Aloysius, just in the middle, reminds you that the long series of windows belong to the philosophers' habitation. Going farther, we find two broad and splendid cloisters, separated by the deep stone vaulted refectory, the first one Roman style, the second Gothic. With so many statues of saints, so many sepulchres of bishops or heroic generals, whose graves are adorned with elegant Latin inscriptions, they present an imposing appearance. In the church which adjoins this cloister, there are also many precious monuments of sculpture, especially in the numerous altars and in the graves of several persons of royal family there buried. The theologians' department is on the other side of the house, looking out on the extensive scenery of the garden, which has no other limits than the rocks and mountains which surround Oña at the north. It is a delightful amphitheatre; at the bottom, gardens and alleys with springs and fountains; a little higher, two large ponds of clear and cool water, with plenty

of carps; some vineyards and strawberry plantations; then a wheat and barley field and lately, near the rock, a wood of pine trees. For a house of study there could be nothing better; perfect quiet, and even a healthy climate, so much so, that even consumptives who come here recover or at least get much better. There are at present 112 scholastics of whom 16 are priests, and 51 philosophers. In philosophy they follow Van der Aa; in physics, Feliú; in chemistry, Wurtz, and in Mathematics, Cardín.

FATHER JOSEPH BAYMA.

A SKETCH.

On the 7th of February last, two days after good Father Edmund Young had been laid to rest, Fr. Joseph Bayma calmly breathed his last, in Santa Clara College. He was the fifth whom our mission had to mourn within six weeks. They have gone from our midst, but the sweet odor of their virtues and the lasting fruits of their toils remain behind to console us in our deep sorrow.

Joseph Bayma was born, November 9, 1816, in the picturesque town of Cirie, situated on a branch of the Sturu, about twelve miles northwest of Turin. His childhood and early days passed in this bracing mountain climate, gave a robustness to his constitution which served him well in the laborious career for which our Lord had destined him. His father and mother were noted for their sterling piety and their painstaking care in bringing up their children to a truly Christian life. The better to insure the education of their children, they removed, when Joseph was still young, to Turin, the metropolis. Here there was a flourishing college of the Society and to the loving care of the fathers, they confided their eldest boy. Joseph had as class-mates his three maternal cousins, Secundo, Michael and John Joseph Franco, all three of whom afterwards entered the Society, shedding lustre on our province by their talents and virtue. All through his college life he gave evidence of the studious habits and the charming candor which characterized him through life. After a brilliant course in the college, he passed to the Royal University to fit himself for one of the learned professions, most likely that of medicine, which his father practised with the highest repute for learning and

skill. Our Lord, however, had other designs over him. His vocation, which is here related almost in his own words, was singular indeed. It might well serve as a warning to those among us who all but require the apparition of an angel to certify the reality of a vocation. His younger brother was following the courses at the college and Joseph, by order of his mother, had called on the prefect of studies to inquire into his progress. As they were walking to and fro in the long corridors of the college there was a sudden lull in the conversation and Joseph felt quite embarrassed. Not knowing what to say, he remarked to the prefect, hardly adverting to the words: "I should like to be a Jesuit." Before this time the idea of a call to the Society had never entered his mind. The prefect, delighted beyond measure, advised him to see the provincial, F. Polidori, who was then stopping at the college. Joseph did so and the result was that the provincial appointed a day for the usual examen, bidding him, meantime, gain the consent of his parents. This was readily obtained from his parents who gloried in the thought that one of their own flesh and blood should serve our Lord in his holy Society. His mother on giving her consent told him it had ever been her earnest prayer, that God should call him to his holy service. On the day appointed he called on the provincial. Imagine his joyous surprise when he found that his gifted cousin, Secundo Franco, had come thither on a like errand. After the usual test of their vocation the provincial required a specimen of their literary ability. He gave them pen and paper and after assigning the subject for a poem, left them without *gradus* or other aid to the elaboration of their verses. In something over an hour they each handed a goodly set of Latin hexameters to the delighted provincial. They were received without delay and entered the novitiate at Chieri on the 5th of February, 1832, young Bayma having just begun his sixteenth year. During his novitiate he laid deeply the foundations of that solid unassuming piety which ever after breathed in every look, word and act of Fr. Bayma. In the juniorate, as one of his companions has remarked, he was *facile princeps*, and that in the midst of a band of chosen men. He was admired even by his teacher for the ease and grace of his style both in prose and verse, for his wonderful memory, and his delicate judgment. After a year's juniorate he entered on the then ordinary biennium of philosophy. All his spare time was devoted to the study of mathematics for which, he often admitted, he had ever a predilection. During his regency which followed he was noted for control over the boys, and for the ardor he aroused in them for the

pursuit of learning and virtue. Though naturally of a robust constitution, his zeal for the advancement of his class brought on severe hemorrhages. Superiors relieved him from his class of rhetoric, and appointed him to fill temporarily the post of one of the teachers of mathematics. His success in this new field highly gratified his superiors and manifested to them the varied character of his attainments. He began his theology in 1844, and amazed professors and fellow-students alike by his prodigious learning and keen dialectical skill. It was during his third year of theology that he composed his precious little work, "*De Studio Religiosæ Perfectionis.*" It was written for his own spiritual profit without the slightest idea of ever giving it to the public. It is the fruit of the free time after noon recreation when the rest of the community were taking their *siesta*, almost a necessity in the warm Italian clime. Out of a spirit of mortification, doubtless, he denied himself this alleviation and was accustomed to pace quietly up and down the corridors of the college. Here he planned his little work, divided it into books and chapters, and composed it piecemeal. When an idea came to his mind he dropped into his room, jotted it down and then continued his walk, for he knew well, did he but sit at his desk for any time, nature would assert her rights and sleep he must. He gave the finishing touches to his work during his fourth year. The keen insight into human nature which this book betrays and the tender solid piety which animates it, proves that even then Fr. Bayma was a master in the ascetical life, one whose first and chief aim was to form in himself habits of solid virtue. The uncompromising accents in which he lays bare the weaknesses of poor human nature gain in persuasiveness when we remember they were uttered by a soul which in all simplicity intended them for itself. An instance will illustrate this. During the vacation of 1886, poison oak attacked Fr. Bayma while at the villa. He almost lost the use of his eyes, especially the right one, and endured the most agonizing pain for six weary months. During his forced inactivity, being unable to read or write without keen suffering, he was often cheered by the visits of one of the scholastics who charitably offered to read for the dear good father. One day at Fr. Bayma's desire, he read a special chapter from his little book, concerning the value of suffering and the sweetness of conformity to God's will in the direst affliction. "Ah, my dear brother," said Fr. Bayma as he finished, "I never thought when I wrote those lines that I should ever so fully realize their meaning. Yet against such trials did I write them. Blessed be God for it!" In 1851 when in

Rome, the provincial, Fr. Sopranis, heard of his little work and requested to see the manuscript. Struck with its beauty he strongly urged Fr. Bayma to consent to its publication. He bowed to his superior's will, but would change neither the simple style nor the plain bluntness of the sentiments. Thus we have in it a reflex of his candid noble soul. It was published anonymously and met with such warm encomiums that it was judged to be from the pen of Very Rev. Fr. Roothaan, no little tribute to its solid and elevated piety. During Fr. Bayma's stay in England, he was urged by the provincial, Fr. Gallwey, if I mistake not, to have it translated into English. Fr. Bayma consented, provided Fr. Murphy, one of the brightest of his pupils, would undertake the task. This he gladly did and it is his translation which was published by John Murphy of Baltimore in 1865. It is now out of print; but may we not hope to see soon a new edition enriched with a brief notice of its remarkable author.

While Fr. Bayma was devoting all his energies to theology, the whole of Italy was in a ferment. The revolution, by its secret emissaries, was leavening the ignorant masses whose worst passions it flattered, till in 1848 the terrible eruption took place. Fr. Bayma in relating the occurrences of those awful days cheerfully admitted the upright intentions of Carlo Alberto during the first premonitions of the storm, when the king swore he would never abandon the Society of Jesus at whose devoted heads, now, as ever, the common enemy of Church and state levelled its weapons; but he spoke in no tender words of Carlo's weak-kneed policy in bending to the storm when it did come and deserting the Society, his truest friends in all Piedmont. When the revolutionists rushed to the palace, clamoring for the utter ruin of the Jesuits, the king instead of presenting a bold front, sent word secretly to the fathers bidding them flee, as he could no longer defend them. The good father used to tell how they donned all sorts of odd disguises and made their way, as best they could, through the infuriated mob, whose cries of "Down with the Jesuits," "Death to the Jesuits" resounded on all sides. Several times were they on the point of detection, which, in the actual temper of the mob, meant insult and outrage, if not death itself. Some of his companions were hotly pursued, but thanks to Providence, all fortunately escaped.

Proud of being deemed worthy to suffer something for the name of Jesus, Fr. Bayma bade farewell for the time to his native land and took refuge, by order of his superiors, at Lalouvesc on the hospitable soil of France. Here he had as tertian master the famous Fr. Fouillot, who left the im-

press of his own masculine virtue on all the men whom he formed. During this year he was sent on a missionary expedition to Algiers in Africa. Here he devoted himself with his wonted earnestness to the spiritual and bodily welfare of the sick in the Military Hospital, and to the giving of short missions to the French soldiers garrisoned in the neighboring country. Needless to say, he endeared himself to all by his kindly charity and burning zeal.

After making his profession in 1850, he was ordered to Rome as *scriptor*, remaining there till 1852. He was chiefly engaged in assisting Fr. Henry Vasco in the preparation of his monumental work, "Il Ratio Studiorum adattato ai tempi presenti." How much he contributed to this remarkable production his modesty forbade him to relate. In 1852, he was appointed rector of the Episcopal seminary of Bertinoro in the Romagna. "There," writes one of Ours, "he soon achieved a great reputation as an able ruler and an irrepressible fosterer of high moral and intellectual acquirements. He threw the seminary buildings into new and more convenient shape; he also remodelled its workings; and, as it came forth from his formative hands, it stood deservedly high among the leading institutions of learning in Italy, a position it still holds." During six years, he ruled with a mild but firm hand this seminary, winning for himself the lasting affection of the students. He ever afterwards looked back on these years as among the happiest in his life. With the good-natured simplicity characteristic of him, he often, at the solicitation of the scholastics, rehearsed over and over again all the incidents of that joyful time, dwelling on the inner workings of the institution, which made it in his mind the ideal of all that was proper as to students, application to study and religious deportment. That such it really was is attested by those of our older fathers who taught under him. He was a true father to the boys and they felt and appreciated it. While attending to their advancement in piety and learning, he did not fail to look after their health and provide them with abundance of innocent amusement. He used often, in company with all the faculty, take the students to one or another villa in the neighboring hills, which kind friends placed at his disposal. He even brought some famous Marionette showmen to beguile the boys and never failed on such an occasion to invite the chapter of the cathedral to enjoy the sport thus afforded the boys. He used to recall with singular delight a visit which the saintly Pius IX. paid to his beloved seminary. There was, of course, a grand reception tendered

the Holy Father, and he with his usual affability filled the hearts of rector and students with joy and consolation by his paternal words of encouragement and commendation. During his rectorship he gave lectures on scripture in the cathedral to admiring audiences. He expounded the prophecies of Daniel, and the Apocalypse. These lectures replete with erudition and biblical lore are still to be found among his manuscripts.

In 1858, on the dispersion of our province, Fr. Bayma was sent to fill the chair of rational philosophy in our scholasticate at Stonyhurst. This post he held with honor for eleven years, helping in the formation of some of the brightest minds in the English Province. The personal interest he took in each of his pupils endeared him to them, and he ever spoke of them with loving pride and admiration. This love and admiration was mutual as one of them testifies in the April number of the *Letters and Notices*. The writer heartily endorses Fr. Harper's estimate of him as "a lovable and fascinating teacher," "a fascination," says he, "I still feel when I think of him after the lapse of twenty-three years." During these years he published his *Philosophia Realis* which he supplemented with additions and corrections till within a few years of his death. The style is idiomatic, but marvellously simple and limpid. All the parts of his work are so firmly knit together that any one who would grant his definitions and his *prænotanda* must perforce admit his conclusions.

His "Molecular Mechanics" appeared in 1866. In its first outlines it received a flattering notice from the Royal Society. The work was printed by the Cambridge University Press, the authorities cheerfully offering to issue his full course of mathematics. His Molecular Mechanics stamped him at once among the learned men of the world as a man of a profound and original mind. Prof. Tyndall, or, as others assert, Prof. Morgan, the eminent mathematician and a personal friend of Fr. Bayma, said: "This work is a century before its time. Not seven men in England to-day can fully understand it."

After eleven years of happiness amid his English brethren he was ordered by Very Rev. Fr. General to aid with his talents and counsel the far off Mission of California. Without the slightest hesitation he prepared at once for the voyage and set out in 1869 in company with three scholastics, Gregory Leggio, Joseph Dossola and Joseph Sasia, for what must have seemed to them a wild uncultivated country, overrun by the untutored savage. Immediately on his arrival in San Francisco, he was appointed rector of St. Igna-

tius College on Market St. He set to work at once to improve the school accommodations, enriching the library with precious tomes and equipping the scientific cabinet with the very best and latest physical apparatus. While president, he taught higher mathematics and wrote learned articles for the leading Catholic magazines. No one would imagine from the true idiomatic English in which his ideas are dressed that the writer is a foreigner. Monsignor Corcoran had the highest esteem of Fr. Bayma's ability and repeatedly pressed him to continue his contributions to the *American Catholic Quarterly*.

In 1872 he was relieved from the rectorship and continued to teach mathematics and ethics until 1880, when on account of failing health he was sent by superiors to Santa Clara College, situated in the charming valley of the same name. Here, under the influence of its milder air and the loving attention of Bro. Boggio, he quickly recuperated and was soon ready and eager for active work, though now in his sixty-fifth year. He continued in his favorite class of mathematics till within a few days of his death. His later years were occupied in publishing a series of mathematical text-books which as he says himself, "eschew empty verbiage and unnecessary circumlocution." They are simple, clear and thorough. He had put the last touches on his *Mechanics* shortly before his death and it must now be in the printer's hands. A work of his on *Cycloidal Functions* now in the Smithsonian Institute at Washington is a monument of his unsparing and painstaking toil. During the half year preceding his death, besides his class of mathematics, he gave, by special request of Archbishop Riordan, lectures on theology to three seminarians who were preparing for ordination. They were ordained a few days after his death.

Fr. Bayma was in the best of health till taken with *la grippe* about the middle of last January. His case was not at all alarming at first till dropsy set in, with a complication of internal trouble. All now looked for the worst. After a severe fight against the disease, good Fr. Bayma at last succumbed and, fortified with all the sacraments of Holy Church, went to receive the embrace of that Master whom he had served in all the simplicity and ardor of his great heart during his long and laborious life.

Fr. Bayma was undoubtedly a man of genius and gifted with the most varied talents. He was a true poet not only in Latin but as well in the beautiful language of Dante and Tasso. In his younger days he composed an epic on Christopher Columbus. It was written in the Ottava Rima of

Tasso and, according to competent critics, ranks favorably with the first masterpieces of Italian poesy. He was a philosopher profound, original, wonderfully clear and logical; a mathematician and physicist fit to rank with the very foremost of the age; a first rate musician, playing with exquisite skill on the piano and organ, and interpreting with his rich bass voice the masterpieces of song. He was, too, a perfect master of the theory of music as is attested by the exhaustive treatise he composed on music considered historically, aesthetically and in the whole round of its theory and practise. He was an eloquent orator in his own native tongue, and none the less in the sonorous Latin which he spoke with Ciceronian elegance. He was, too, a painter of no mean skill, and an inventor of several machines. Add to this his majestic frame and magnificent physique and you have a man who impressed with his genius all who approached him. But all his natural gifts were far excelled by the supernatural virtues that adorned his soul. Fr. Bayma, towering as he did by his intellectual endowments far above his fellows, was withal a true Jesuit, a man of the most unassuming humility, as simple and guileless as a child. His love for the Society, our Mother, was generous and sincere, and he showed it in trials wherein men of less heroic build would have disgraced the mother who bore them to Christ. He was a great lover of religious discipline and common life, never, without the strictest necessity, absenting himself from the common duties of the house, as all will attest who have had the happiness of living in community with him. He was most regular in his habits and had all his work mapped out beforehand. He was a favorite confessor both with Ours and with the boys, and an able and experienced director in the spiritual life. His delight was to be with the scholastics whom he charmed, amused and enlightened by his cheery conversation. He had the loftiest idea of the ministry of teaching in the Society, and could not conceal his displeasure on seeing it negligently performed. He felt pained if he chanced to see a scholastic or young father so burthened with occupations that, with the best will in the world, they could but half fulfil their duties as teacher, while all chance of self-improvement was out of the question, and Fr. Bayma would not hesitate on such occasions to represent the matter in the gravest manner to superiors. He was a conscientious worker, and despite his profound knowledge never went to class without serious immediate preparation. On expressing my wonder at this, he told me that in all his long life of teaching, reaching well on to fifty years, he had, but perhaps half a dozen times and

that unwittingly, gone to class without foreseeing his lessons, and this even when teaching the rudiments of algebra. No man he used to say, be his knowledge ever so thorough, can afford without prejudice to his own dignity and the fair fame of the Society to go to class without immediate preparation.

In closing this brief and altogether unworthy sketch of the life of dear Fr. Bayma, I cannot help thanking that Divine Providence which in allowing the powers of evil to scatter the sons of St. Ignatius in our province, used this as a means to send Fr. Bayma with so many other learned and holy men to lay the foundations of our now flourishing mission of California, and after forming a new race of Jesuits actuated with the true spirit of the Society, bequeath to us as a precious legacy the gentle yet eloquent remembrance of their heroic virtues.

ALASKA.

A Letter from Father Judge.

HOLY CROSS MISSION,
ALASKA, June 2, 1892.

VERY REV. AND DEAR FATHER SUPERIOR,

Another year has passed; how quickly they go when we are busy! The days, weeks, and months are all too short, and the year is passed before we know it. I will try to give you a sort of a diary of the principal events of the year.

On July 19, our steamer left St. Michael's with two barges for this place, and the small sail-boat of the Coast Mission with Frs. Treca and Barnum and Br. Cunningham in it with their supplies for the year. We towed them about one hundred miles across the mouth of the Yukon and then left them to sail the balance of the way, while the steamer came here with the two barges. We left them on the 16th of July and arrived here on the 21st in good time. The sail-boat had not such good luck. They met with bad weather on the coast and had all they could do to save themselves. Four or five hundred feet of lumber which they had in a large skin-boat towing after them, they had to throw into the sea for fear of being wrecked. It must have

been a hard sacrifice, especially for Br. Cunningham, as they wanted it to make very necessary improvements on the poor house they have down there.

On July 24, Br. Power and I left here again with the steamer, having the U. S. Survey party in tow. They nearly missed us, as we had already started when they rounded the bend above the mission, and only attracted our attention by firing their guns, hollowing, and running up the American flag. When we saw who it was we went back, and, after giving them time to visit the school and fix their things, we started again and reached St. Michael on the 27th.

We started to return on the 3rd of August, with the two large barges in tow. It was raining a little, but quietly, when we left St. Michael, and we hoped for a good trip; but about 8 P. M., when we were in the sea, it began to blow and soon turned to a storm which raged until 12 o'clock noon the next day. During the night, the Indian at the wheel by turning too quickly, made the tow-line catch in the wood work over the driving wheel, thus tearing it away. Br. Power and I had to go out in the rain and storm, and work in the bark for about an hour to fix it. The steamer was pitching so much that one minute our feet were in the water and the next up about 10 or 15 feet. Several times during the storm it looked as if we must go down, but the Sacred Heart and St. Michael, whose pictures we have in the steamer, did not allow us to perish.

At 12 o'clock the day after we started, the storm abated and we reached the first village at the mouth of the Yukon. The rest of the trip was good and we arrived at the mission, August 8, with only slight damage to the goods.

On the 15th of August, Fr. Robaut took his last vows in our church. We fixed it up as grandly as we could, and though small and very poor, it was neat and devotional. The sisters helped to fix the altar and make the decorations. Fr. Robaut was much pleased to be able to have things so nice in this poor mission.

On the 17th of August we started with the steamer to take Fr. Robaut to Nulato with their provisions for the year. We made a good trip and arrived there on the 20th, unloaded the goods, brought a raft of logs for them, and returned on the 24th, when we put up the steamer for the winter.

Fr. Tosi started about the 10th of September in a skin boat to find a place on the Kuskerquim river for a station. He took a boy from the school and one Indian with him. He picked out a place and made a contract with a Russian to build a house by next Fall. They returned on the 30th

of September. On the 15th of September, while Fr. Tosi was away, Fr. Muset and Br. Rosati came from the coast in an open skin boat with four Indians. They were 27 days on the way, rowing hard all the time. They did not expect to be more than half that time coming. Fr. Muset came to take his last vows.

On the 5th of October I started with a boy and an Indian in a covered skin boat which we call a *bidarky*. It is all closed except three holes where the men sit. The one I had was about 25 feet long. It has a light wooden frame, and is covered with seal skin which has been cleaned and dried, and is hard like sole leather. We sit one in each hole, and have short paddles. These boats go very fast and are very comfortable. After a little practice one can paddle all day without getting tired.

I visited all the villages on the Shageluk and crossed over by a small river and some lakes to the Yukon, at a point about 60 miles from here. When we reached the Yukon we found the ice was already forming, and we had to carry our boat and baggage a good mile in a storm of sand across a sand bar to get to the open river. Once on the Yukon we were all right, and made good time. I had intended to stay a week or two in some of the villages on the Yukon, but as the ice was forming fast, I could not for fear of being caught. The last 45 miles we made in six and a half hours. It is very pleasant to travel in these boats; they are fast, safe, and comfortable, and can even stand a rough sea. When it rains, we have a kind of shirt made of seal bladder, very light and water proof, the skirt of which we tie around the rim of the hole in which we sit, which keeps us and everything in the boat perfectly dry.

On the feast of All Saints, Fr. Muset took his last vows. As we had received more things from the States for the church and more sisters to help, we were able to have things even more grand than for Fr. Robaut. It was a happy day at the mission for all, and especially for Fr. Muset who appreciated the care the sisters and all had taken to fix the church and the refectory as best we could.

On the 24th of November I started with a sleigh and seven dogs to visit the Indians I have been attending on the Shageluk. I will give you my diary for the trip so that you may see what we do on these excursions. I started with a boy and an Indian about 10 o'clock, stopped at 12 o'clock to make tea, and reached the first stopping place at 5 P. M. Good road, distance about 35 miles. Fixed our supper of fried fish, tea, and hot steam bread made in my patent oven which I used for the first time on this trip and found to be

a great success. It consists of a sheet-iron camp kettle about 10 inches high, in which I have put some pieces of iron so as to support two round tin pans, one over the other, When I want to bake, I fill the pot with water up to the first iron, mix my soda bread, put it in the pans, cover the kettle and hang it over the fire. The steam cooks the bread very nicely, and you have no trouble with it, as it cannot burn; and as the fire around the kettle keeps it hot, there is no distillation; and therefore, the bread comes out dry and nice. One hour will cook a large loaf. It is a great improvement on frying cakes which is always difficult on a camp fire, and more especially so when it is very cold. After supper I gave a little instruction and we went to bed. At this place there are only two *barabras* and about eight or ten Indians.

Next morning, the 25th, I said Mass and gave an instruction. We took breakfast and started at 10.45 for the next stopping place, about ten miles distant. We had clear ice all the way and went as fast as the dogs could run, and arrived there at 12.15. Took dinner—tea and crackers, taught catechism to three children and four grown persons, took a walk to say my office, cooked supper—rabbits, tea and hot bread, taught catechism, said Litanies, etc., and went to bed.

On the 26th, which was Thanksgiving Day, I said Mass in a log house belonging to an Indian at this place, took breakfast, taught catechism, and started at 11.30 for the first village which we reached at 12.30. Here I made a big pot of tea in the *cacino*, and let them all drink. We took some tea and crackers for our dinner, taught catechism, took a walk, make supper, and went to bed. Thus I spent Thanksgiving Day.

On the 27th I said Mass in the *cacino*, gave some instruction and catechism, took breakfast at 10 o'clock, visited the sick, taught catechism, took a little lunch, taught catechism, walked, took supper, gave an instruction, and went to bed. On the 28th I said Mass, gave an instruction, took breakfast at 10 o'clock, and started at 11 for the next village which we reached at 2.30, road good most of the way. As soon as we arrived, we went to the *cacino*, took some tea and crackers, made a pot of tea for the men, talked a while, went for a walk, took supper, and went to bed.

The 29th was Sunday. Said Mass at 8.30; instruction after Mass. Breakfast at 10 o'clock, taught catechism, visited the sick, walked, taught catechism, gave some instruction, took supper, and walked till bed time. November 30, Mass 8.30, instruction, breakfast 10.30, catechism, walk, catechism, supper, and bed. In winter the days are so short

when travelling, I generally take two meals as we cannot get breakfast after Mass before 10 and sometimes 11 o'clock.

Dec. 1. Mass at 8.30, instruction, catechism, breakfast 10·30, catechism, recess, catechism, walked while they made fire in the *cacino*, catechism, supper 6.30, prayers for the Indians, and bed.

Dec. 2. Mass at 8.00, prayers, instruction, catechism, breakfast 10.15, catechism, recess, catechism till 2.30, walk, catechism at 5.00, singing hymns, supper, walk, prayers, and bed.

Dec. 3. Mass at 8.00, catechism, breakfast 10.30, baptized a little girl three years old, catechism, walk, catechism, supper, bed.

Dec. 4. Mass at 7.30, instruction, catechism, breakfast 10.30, baptized Jane, four months old, and started for the next village 12.30. This is the village where I baptized most of them last year. I take a boy and a girl with me to the school. At 2.45 we reached the next village, good road but very cold; at least 30 below zero. By the time we put our things in order, got warm, and took supper, it was bed time.

Dec. 5. Mass in the *cacino* at 8.00, instruction, talk, breakfast at 11.00, baptized two children, walked while they made fire, catechism, supper, etc., and bed.

Dec. 6. Sunday, Mass at 8.45, instruction, catechism, breakfast 11.10, baptized five children, at 2 o'clock went about a mile from the village and baptized one little girl, and returned for supper.

Dec. 7. Mass at 8.00, instruction, catechism, breakfast 10.00, went about three miles to a *barabra* where there was a woman and two children who wished to be baptized. I found them to be good, simple people, living alone and seldom going to the village; so I instructed them as well as I could and baptized them.

Dec. 8. Feast of the Immaculate Conception, Mass 8.30, catechism, breakfast 10.30, catechism, baptized one girl, catechism, walk, supper, bed.

Dec. 9. No Mass, breakfast 6.30, started at 8.00 for the next village about 40 miles off, stopped at 11.30 to make tea, and reached the village at 5.30. Very bad road, or rather no road; we had to break the snow. Very cold, 50 below zero, but no wind. Supper 7.30, bed.

Dec. 10. Mass at 8.30, catechism, breakfast 10.30, catechism at 12.00, went to another village about five miles away and baptized one little girl, returned at 5.45, supper, bed, etc.

Dec. 11. Mass at 8.00, catechism, breakfast, catechism, tried to get a dying man to receive the last Sacraments but

could not, visited some sick people and gave them medicine, catechism, walk, supper, etc.

Dec. 12. No Mass, breakfast at 6.30; started at 8.00 to return to the village we were last at; stopped at 12.00 to make tea, very cold, about 50 below zero, but not uncomfortable as there was no wind. At 4.00 we reached the village. We came by a different road from the one by which we went; it was longer, but much better; supper, prayers, etc.

Dec. 13. Mass at 8.30, catechism, breakfast 10.45, catechism, walk, catechism, supper, prayers, etc.

Dec. 14. No Mass. In winter when we have a long distance to go we cannot say Mass, as the Indians who sleep in the *cacino* do not get up in time. Breakfast 5.30; at 6.30 started for Anvik where the Episcopalian minister, Mr. Chapman, has his house, distance about 50 miles. Stopped at 12.00 for dinner, and reached Anvik at 4.20. I found them making a feast, which means that a village invites the Indians of one or more villages to come for one or more days and eat as much as they can; but all who come must bring some present for their entertainers, skins, cloth, tobacco, tea, etc. The visitors also receive some gifts from their hosts.

When I arrived the *cacino* was crowded to its utmost, but I managed to find a corner. About 8.00 the feasting began. They had prepared an immense dish of what they call in English "ice cream." It is made of deer fat mixed with snow and berries and beaten to a froth. When made well with good grease and berries it is very much like your ice cream. When all was ready a big Indian took the dish, and taking off his shirt as if to add more solemnity to the occasion, began to deal out the ice cream with his hand to all the visitors who, after a while, went out of the *cacino* and began to bring in their presents which they threw in a pile in the middle of the floor. When they were all in, those of the village began to sing and beat on a kind of drum; after which two or three divided the gifts just received. Then the visitors sang, and those of the village went out and brought in their presents for them which were divided as the others. Then they sang again and the visitors brought presents a second time. I gave eight red handkerchiefs and received two mink skins in return. After distributing the last gifts they began to eat, and it was past midnight before I could get to sleep.

Dec. 15. No Mass, the *cacino* too crowded; no room to fix my altar. After breakfast I went across the river to the trader's house to get some flour. He received me very kindly, and offered me a place to stay. As the village was

so crowded I accepted his offer and went back to get my sleigh and baggage. I spoke with the Indians in the *cacino* for some time about the necessity of prayer, etc., and then went over to the trader's house. He is a brother of the Russian priest, but could not have treated me any better if he were my own brother ; he invited me to dinner with him, fed my dogs, and paid me every attention.

I had intended to stay some days in the village, but when they have these feasts you can do nothing ; they are all too busy, even the children are too excited to learn, and besides, as they are up all night, they must sleep during the day.

Dec. 16. I did not say Mass, as I was in the house of a Russian. Took breakfast with the trader and started towards home at 9.00. Stopped at 12.00 for tea, and at 3.00 stopped at a small village about twenty miles from home.

Dec. 17. Mass at 8.00, catechism, breakfast 10.30, catechism, walk, catechism, instruction, supper, prayers, etc.

Dec. 18. No Mass, started about 5.00 for home, stopped at 9.00 for tea, started again at 10.00, and reached home at 1.00, very cold, but clear, fine weather. Several times during this trip it was so cold that, when cooking dinner outside, if I touched a plate, cup, spoon, etc., it felt like picking up red-hot iron, and made my fingers white immediately. On the two or three days that it was 50 degrees below zero, I had ice on my eye-brows, eye-lashes, and even on my cheeks, every place where any heat from the body came in contact with the cold ; but still I did not suffer. All I wore on the coldest days was one flannel shirt, an old knitted jacket, and a squirrel skin parky or Indian over-dress, very light but warm.

We had a very happy Christmas ; our little church looked well, a nice crib made with the figures they gave me in Spokane, and an abundance of evergreens and moss which we have here everywhere. At midnight we had a solemn high Mass, Fr. Tosi, Fr. Muset, and myself. Soon after Christmas I took a bad cold which kept me in the house for three weeks. I have never taken a cold when travelling, but always at home ; and it is the same for all of us, although when out, we often sleep on the ground in the *barabras* and *cacinos*, and even at times outside. The very first day I was able to go out, which was the 31st of January, Fr. Tosi was taken sick with what looked like a case of salivation. He had used mercurial ointment to rub a kind of rash he had all over his body and had also taken four grains of calomel. His mouth and tongue were one big sore, very much swollen and extremely painful, constantly running matter which had a very offensive smell. He could not

speak for many days and could take only fluids, and they had to be cold and without salt. He thought it was the end, but God was pleased to spare him to work and suffer more for his glory and the good of these poor Indians. On the 29th day of February, before he was yet able to eat solid food, he started with a fine team of eleven dogs, a good sleigh, one man and a boy, to visit the fathers on the coast and try to find a good place to build another school this summer.

On the 17th day of January, Fr. Muset started with his sleigh, intending to spend about a month among the Indians on the Kuskerquim, and then go back to the coast; but, after 21 days, he had to return, because he was unwell, troubled with his lungs, his old weakness, and constipation. With a little care he soon felt better and he began the study of this language with all his energy. He is a giant at languages; he speaks that of the coast well and is getting this fast, although he finds it much more difficult than the other. He is not strong; he cannot speak more than twenty minutes without feeling fatigued. I think Fr. Tosi intends to keep him here. On the 10th of March, Andrew Ontoska our best interpreter died. He was the first boy Fr. Tosi took, about four years ago. He was baptized by Archbishop Seghers at Nulato. He was always sickly, for which reason Fr. Tosi did not want to take him, but he was so anxious to come that he said to his father that if Fr. Tosi did not take him, he would not eat and would surely die. So his father begged Fr. Tosi to take him. He had a more than ordinary mind, strong faith, and a very good heart. No matter how much we would correct him or scold him, he would never get angry or show any bitterness. He suffered much in his last sickness, but bore it with wonderful patience. At first he did not wish to die, but when the time came he was resigned and happy. He received the Viaticum at 9 o'clock in the morning and died about four in the afternoon. He was conscious to the last, and when I stopped repeating the Holy Names he said, "keep on." I think it was the last thing he said. He was a great loss to us, but it is a great consolation to see him go as he did. He was about 17 years of age, a dangerous age, especially in this country.

Fr. Tosi returned from the coast on Holy Thursday, April 14; and on Easter Monday started again for the Shageluk to see the Indians I have been visiting. It was the first time he had been there. He had to go quickly as the snow was going, and returned April 28. He was much pleased with them and promised to build a house in one of the most central villages this summer.

On the 15th of May the ice broke on the Yukon. We were anxious for the safety of our steamer for fear that the ice would crush it, but St. Joseph and St. Michael pushed the ice all to the far side of the river and left the boat in clear water. No one ever saw the ice go out before as it did this year; it looked like an answer to our prayers. On the 24th of May I went with the steamer to the Shageluk to get logs for the house Fr. Tosi promised to build. The Indians had told him that he could get all the logs he wanted up the river, and he thought they meant drift logs. When we went up we took some Indians from the village where we intend to put the house, to show us where the logs were, and after going up a long way and turning into a slough they at last pointed to a pine forest and said, "there are the logs." So we had to go to work and cut them. We got there about 6 o'clock Wednesday morning and began work at once, and worked until 11.00 P. M. After the first of May we have no night here; it is daylight all the time. We worked night and day with as little time as possible for sleep and eating, and by half past ten Saturday night we had 68 logs piled on the site of our new house. Sunday morning I said Mass in the *cacino* of the village, and then we started for home and arrived safely about 7.30 Sunday evening. On the 31st of May, Fr. Tosi left here with Brs. Power and Rosati on the steamer to go to the coast and start work on the new school.

The Company's steamer went up the river on the 25th of May and will be down again about the 12th of this month; that will be the last chance to send our letters out, at least by the St. Paul.

June 7. Fr. Muset started yesterday in a three-hole *bidarky* or skin boat to visit the Indians on the Kuskerquim river. He expects to be away five or six weeks. So now I am alone. Br. John is hard at work on the garden. He has planted about ten bushels of good potatoes which we raised last year, and a good lot of cabbage, turnips, beets, etc. Last year we had cabbage and turnips for the whole winter, and this year we hope to have a good crop of potatoes which will not only be very agreeable and healthy, but will save flour and thus lessen expenses. The cabbage and turnips we had this year improved our fare very much. One in the States who has never been without vegetables for any length of time cannot imagine what a luxury they are here. When the traders and others who have not had any for years come here, they enjoy them immensely. From far and near, the natives, the traders, and even the Russian

priest send to us for medicine when they are very sick and frequently they come to be cured.

In January a white man whom we had working here since last summer left us and went to work for the Episcopal minister at Anvik. Soon after, he went away for a few days and came back with a squaw. That was too much for the assistant of the minister, and he told him (the minister) that he would leave the mission if the man did not marry the squaw before night. The result was that they were married, but the man and the assistant did not agree, and as the minister took a liking to the former, he was, it seems, anxious to get rid of the assistant. One morning about two weeks ago, while the assistant was making breakfast, the minister with an Indian boy and the work-man caught the assistant, and, after tying his hands with a rope, told him he was crazy. After some time the minister made him take an oath that he would go on the boat and not leave it without his permission, a strange thing to do with a crazy man, as he wanted to take him to St. Michael's. Then on his taking the oath, he untied his hands and put him on the boat. When they reached here, the man came up and asked us in the name of the law and humanity to protect him, and allow him to remain here until the Company's steamer came down, which we could not well refuse to do, as we had seen him several times here, and the last time only a few weeks before, and had never noticed any sign of insanity. He is now here waiting for the steamer, and will return to the States. If the minister goes down this year the assistant intends to have him arrested at once, as I think he can easily do. I do not give names on purpose, but likely you will hear more about it in the papers.

We are all well now; two of the first sisters are very sick and never strong, but they manage to keep up and do a great deal of work.

I think I have given you all the important news. This is my first letter, and the steamer will be here very soon; so I must hurry up.

Kind regards to all. Pray for us that God may continue to bless us in the future as He has in the past.

Your humble servant in Christ,

WM. H. JUDGE.

FOUR LETTERS ON THE LIBRARY OF THE SPIRITUAL EXERCISES.

BY FATHER H. WATRIGANT.

These letters form a report which was read before the Rev. J. Ehrmann, Provincial of the province of Champagne, during his visitation of the residence at Rheims, at the close of the year 1891. With the kind permission of Father Watrigant we have translated them for publication in the LETTERS. *Father Watrigant's Library has been collected with great care during a number of years and contains, without doubt, the most complete and valuable books relating to the Exercises in existence. Copies of the original pamphlet in French may be obtained from the author at a nominal cost of thirty cents.*—EDITOR W. L.

FIRST LETTER.

RHEIMS, Dec. 8, 1891.

REVEREND FATHER,

P. C.

Desiring to show your interest in the Library of the Exercises of St. Ignatius, and understanding that two thousand books or pamphlets are now collected on the shelves of our library, you congratulate me in words of brotherly encouragement. You regard it an important matter to have gathered together these documents. If people make collections of books on all sorts of subjects more or less profane, why should not we build up our library on a subject as beautiful as that of the Exercises of St. Ignatius? Fr. Rosweyde, by gathering together works on Hagiography, furnished Fr. Bollandus with the idea and means of beginning the *Acta Sanctorum;* Bellarmin collected at Louvain works of controversy, and likewise founded the valuable *Museum Bellarminiarium*, which for centuries proved an arsenal to Catholic writers in their battles with the heretics. Thus, in a different sphere, a collection of documents on the Exercises would be of an eminently practical utility. This you understand very well; and even though up to the present, our collection is only an *opus tumultuarium*, a mass of

documents of more or less worth, a mountain of books of different values, you kindly express your estimation of this *mountain* by applying to it the words of St. Methodius: *mons inumbratus Spiritus Sancti.* Like the Exercises whence they flow, these books have felt the influence of the Holy Spirit.

I thank you, Reverend Father, for your kind words; they are fraught with the deepest benevolence, and to express my gratitude, I send you as an appendix to this letter the synoptical plan of our library.

In glancing over this outline, you will soon perceive that this little *mountain* of sacred literature, as you call it, can already boast of many well-laid paths which have been traced in a wood apparently so dense. Certainly, for a long time, the choice of an order in which I should arrange my book was not well fixed. One could think I had been lost in embarrassment amidst the minutiæ of research; or that I resembled some collector of old manuscripts, who gathers his works and casts them carelessly in every direction in his dusty studio. In reality, however, I was feeling my way and seeking for an order which would prove really logical. I believe I have found it; the liquid, if I may so speak, was saturated, and suddenly a slight movement, and then resulted a beautiful crystallization. You yourself will form your opinion of this classification, while reading and studying the plan which I submit to you, and of which I wish to give you a general idea. I will not enter into details, for fear the sight of the houses, as they say, may prevent you from seeing the city. You will soon observe that everything then is arranged in regular order, and that my little city, without having precisely the questionable beauty of a chess-board, has its streets sufficiently straight and well laid out to permit one to walk at ease in the light of day, under the benign eye of God and St. Ignatius. It would be easy to make up with this plan one or more books which would have for title: "A catalogue *raisonné* of the literature of the Exercises;" or, *Nomenclator literarius Exercitiorum Sancti Ignatii; Literary history, analytical catalogue of the Library of the Exercises; Manual for the study of the Exercises*, etc.

But let us leave these dreams and come to the description of the Library, such as it is in its present bare and unadorned condition.

The first glance will show you that the books, documents, and manuscripts gathered together in this library are divided under four great headings. 1. Books or documents regarding the *text* of the Exercises; 2. books or documents which relate to the *science* of the Exercises; 3. books or docu-

ments concerning the *practice* of the Exercises; 4. books or documents giving the *history* of the Exercises. The first three groups form a complete whole, and the volumes under each head may be said to be bound respectively in the three primitive colors, red, yellow and blue. The fourth division is the history of the practice, and this is the natural complement of the third group.

Father Louis De Ponte has said somewhere that the book of the Exercises is like a tree upon whose branches rest the birds of heaven. If I should develop this comparison and apply it to the division of my collection, I would say that the text of the Exercises is the root of the tree, and that this root springs even from the heart of the most Blessed Virgin Mary, the heavenly Queen who aided St. Ignatius in the writing of this wonderful book; the theory of the Exercises is the trunk from which the branches grow, these, spreading as they do on every side in great abundance, give us the idea of the practice of the Exercises in their manifold application; finally the fruit of the tree is the history of the Exercises which by the grace of God have had such a wonderful fecundity.

If I were a poet, I would say that my library is a poem written in four different strains. If I were a musician, I would describe it as an organ with four banks of keys, or as a tetracorde which discourses sweet music at the touch of this new inspired David whom men call St. Ignatius, and of his children whom he has reared in his own school. If I were an architect, I would stop to unfold all the beauties of the building: on the ground-floor we would rest our eyes on everything that regards the text; at the first story we would study all that belongs to the theory of our work; at the second floor the books which treat of the practice would draw our attention, and last of all, at the third story, at the very summit of the building, we would admire the history of the Exercises. But let us not go beyond our ability; I am only a poor *cicerone*, who wishes to hurriedly conduct a son of St. Ignatius through the principal apartments of the bibliographical edifice which has been raised upon the Exercises of our Blessed Father. If I retain this last comparison, it is only to guide us in our description of the library. I suppose then that a father, whom we shall call Father X., comes and asks me to conduct him through the *Museum Manresianum*. I place myself immediately at his service, and commence at once the visit.

I. Writings which treat of the Text.—Let us first explore the ground-floor; it offers us everything that regards the text of the Exercises; but, like the root with which we have compared it, it is the part the least voluminous. A few shelves suffice to hold the printed books and manuscripts which taken together present us with a sort of general introduction to the intimate study of the Exercises. Every critic who faces some masterpiece, as the Holy Scripture, the Imitation, or the Iliad, wishes to discover the original text of the work, its different editions, and its principal translations. He desires to search out the origin of the book; to study the work in itself, as regards its general tenor and its character; finally, to follow up its bibliographical offspring or the mass of literature to which it has given birth. The solicitude for this has created the general introductions which treat of these different points.

Confronting then this masterpiece of the Exercises, I experienced the same desires, and this thought has made me divide the first portion of the writings on the text of the Exercises into five series: —

First Series: The original text of the Exercises; its different editions and translations.

Second Series: The Vulgate version of the Exercises; its different editions and translations.

Third Series: The origin of the book of the Exercises: genesis, composition, authenticity, the inspiration and the aid which the Blessed Virgin Mary gave to St. Ignatius in the composition of the Exercises.

Fourth Series: The book itself; its general tenor, its economy, its characteristics.

Fifth Series: The bibliography of the Exercises.

Let us examine these five series.

If I were occupied with a visitor who was not so pressed for time, and could remain with me several days, I would view with him in detail the riches which lie before us, since there is matter here for many a long conference.

First Series: We will first study the text in the different editions of the original Spanish. The first Spanish edition did not appear until 1615. We compare this edition with the Vulgate, and then running over all the editions of Fr. Roothaan's translations, we follow his notes which appeared in successive issues, noting the differences and variations in them up to the fifth and final impression. Lastly we take up the *Exercitia Spiritualia* written by different authors before, during, and after the life of St. Ignatius, in particular

those of Sts. Gertrude and Bonaventure, Radjevins, Cisneros, Louis de Blois, etc.; these we compare with our Exercises. Those of Eschius, which bear the name *Exercitia aurea*, *Exercitia divina*, deserve at least a passing notice. You remember that Eschius was the professor of Blessed Canisius, and that Canisius gave him a pressing invitation to make the Exercises of St. Ignatius.

I now show Fr. X., some notes in manuscript left by Fr. Jennesseaux upon a proposed *editio quadripartita Exercitiorum*, approved by the Very Rev. Father General and by the Rev. Father Provincial of Paris. This edition was to embrace, besides the original Spanish text, the three Latin translations: the *versio antiqua latina manuscripta*, which has never been published; that of Fr. Roothaan; and the Vulgate. We hope that this project may be again taken up and put into execution.

The Second Series, which deals with the Vulgate, has many claims on us. I have the first edition of 1548, now exceedingly rare.[1] I am indebted for this edition to the kindness of Fr. Manganotti of the Province of Venice. We next admire the beautiful folio printed at Paris, *typis argenteis*, by order of Louis XIII. It is one of the first productions of the national library. After this come those numerous editions in loose sheets with engravings which have already proved of service to the directors of retreats. Before 1610 we do not find Exercises printed for the use of externs; those who gave a retreat confined themselves, without doubt, to dictating the matter of the meditation, as the twentieth annotation requires; but after this period editions printed in loose sheets, in order to be distributed, are plentiful. Each part containing a meditation was often accompanied by an illustration which helped the exercitant in making the construction of place. I call my visitor's attention to the fact that these were the first editions in the vernacular; but these books only contain those parts of the Exercises which regard the exercitant. However, here is a very complete edition in French, and is even called *Guide or Directory of the Exercises for those who intend to make them.*[2] This impression appeared surreptitiously in 1619 without the approval of the Society, and quickly went through many editions. But we must look to the end of the last century and even to our own times if we would find editions written in

[1] This book was for a long time thought to be the first published by the Society; but in reality it was preceded by three publications made by Canisius in 1543, 1546 and 1547. Cf. Sommervogel, *Bibliothèque de la Compagnie de Jésus*, t. iv., p. 617-618.

[2] *Les vrais Exercices spirituels du B. P. Ignace de Loyola, Fondateur de l'ordre de la Compagnie de Jésus*, Paris, Sébastien Huré, MDCXIX.

the principal languages of Europe. Among these there is one which is a real curiosity, the edition of an Anglican minister, Orby Shipley, who wrote it for the spiritual benefit of Protestants. In spite of his desire of adhering scrupulously to the text of St. Ignatius, he was willing to modify rather freely the Rules for thinking with the Church. Without doubt he made amends later for this false reading of his, for I have been told he has become a Catholic.

We should now look over this collection of *Thesauruses* which contain the text of the Exercises; but we are pressed for time, and even the most legitimate curiosity must here make some sacrifice. After observing to Fr. X., that the exegetical student of the book of the Exercises would find much interesting material in the first two series, we pass on to the following series which treat of the Exercises merely as a book.

The Third Series, which treat of the origin of the Exercises, gives different works, documents, review articles, and some very rare manuscripts on the genesis, composition and authenticity of the Exercises and on the dispute concerning the inspiration and help the Blessed Virgin gave St. Ignatius in the composition of this book and which the church has declared wonderful. We call attention to the work of Don Constantine Cajetan, who so vehemently attacked the originality and authenticity of the Exercises. "This Benedictine monk wished to bring to light all the glories of the order of St. Benedict, and gathered together for many years all the works and deeds of all the bishops, and distinguished authors, which would give the least appearance of truth to his conjectures. It was but a slight thing for him to count St. Gregory the Great among the disciples of St. Benedict. He made St. Thomas a Benedictine novice, and strangely maintained that St. Ignatius had been formed by religious of the same order, and that the famous book of the Spiritual Exercises was only a true reproduction of the *Exercitatorium spirituale* of Jacques de Cisneros, one of his brethren in Spain."[3]

This work of Don Cajetan was put on the Index, Don Cajetan partially denied the authorship of the book, declaring that his text had been changed and printed without his knowledge.

To those who still retain some doubt as to the authenticity of the Exercises, it is not necessary to present the work of Fr. Rho, who vigorously answered Don Cajetan, too vigorously in fact, for his book was likewise placed upon

[3] Mgr. Malou, *Recherches historiques et critiques sur le veritable auteur du livre de l'Imitation de Jésus Christ*, p. 9.

the Index. It is sufficient to bring forward the *Exercitatorium spirituale* of Cisneros and the Exercises of St. Ignatius, and demand a comparison of the two works. In vain will you search for a proof of Cajetan's assertion in such a comparison.

An author of the eighteenth century recommended the Jesuits to spread the *Exercitatorium* of Cisneros, in order that everyone might see how much it differed from the Exercises. Here, among others, is an edition of it published in the time of St. Ignatius. In our library there are many pamphlets and manuscripts on this discussion, now no longer a disputed question, although many recent authors, such as Philippson, the Jewish professor of law at Brussels, and even some Catholics ill-disposed towards the Society, find pleasure in insinuating their doubts about the originality of the Exercises. I am indebted to the kindness of Fr. E. Rivière of Uclés, for some little writings discovered by him on the position taken by the Benedictines of Portugal in this affair. They protest against the work of Don Constantine Cajetan and one of their brethren, Leâo de Saint Thomas, who had adopted his views. It is well known that the Benedictines of Monte Casino made the same kind of protestation against their bold and restless brother.

In this same compartment, there are some very interesting documents on the assistance given by the Blessed Virgin Mary to St. Ignatius in the composition of the Exercises. How many beautiful things that deserve to be brought into the full light of day, are little known. Perhaps I shall be given the opportunity shortly to publish an historical and critical study, which I have nearly finished, of the traditions of the Society on this particular point.

Fourth Series: Writings on the book of Exercises considered in itself, and in its general tenor. In this series, which is rather poor, Fr. X. does not find many volumes. Very few works have been edited on the contents, structure, economy, division, and character of the book of St. Ignatius, and we have only some general expositions of the work. I had much trouble in finding this little book called, *Economie du livre des Exercises*. The title made me desire to obtain it; but, alas! when I got it, I ascertained to my sorrow it was only a poor summary of the Exercises.

Fifth Series: The book and its bibliography. Here is the work of Fr. Storger on the ascetical literature of the Exercises. This book is very incomplete and full of errors, and it was my task to draw up anew an enormous bibliography, in which I have gathered together all that has been printed on the Exercises by Jesuits and others, and everything that

gave indication of the manuscripts scattered throughout countless libraries. This undertaking was immense; but ought I to draw back on account of the length of the work? Was it not absolutely necessary, seeing that every serious-minded writer ought to be acquainted with the bibliography of his subject? Here, then, are my catalogues, the fruit of years of research, drawn up in alphabetical order. I shall publish them, perhaps, some day, together with different sets of tables. But perhaps some one will here offer an objection in the words of St. Charles Borromeo to the Duke of Mantua: "The book of Exercises is in itself a library; what need then of so many other books?" To this I reply: The saint meant, without doubt, to get rid of those works which are not inspired by the book of Exercises, and perhaps even those containing explanations and applications of them; but he who, by his sanctity and learning, understood the sublimity of the Exercises, surely approved of men, who had been less enlightened by God, making use of works on the theory and practice of the Exercises, in order to better understand and more skilfully apply them, just as he allowed of commentaries on the bible. These books collected on our shelves and classified in my bibliographical notes, will throw light on more than one point concerning the knowledge and practice of the Exercises, and we can say this now without fear of presumption.

Fr. X., is pleased with this way of looking at the matter, and expresses the desire of seeing a list of unedited manuscripts gotten out by me, as well as a bibliographical commentary on the Exercises, giving the different works by our fathers on each part of the book. This commentary he thinks would prove very useful. My visitor now examines some of the curiosities of the collection, and we have a little discussion upon the esteem in which we should hold the translations of the original text and of the vulgate. In my humble opinion, our estimation of one translation ought not be so great as to exclude the other. We then discuss some points of exegesis and interpretation until the clock, announcing the hour for the particular examen, reminds us to return thanks for the benefit granted to St. Ignatius and his children in the gift of these holy Exercises. Hereupon we take our departure, postponing the continuation of our visit until the afternoon.

I recommend myself, Reverend Father, to your Reverence's prayers and Holy Sacrifices.

R. V. Servus in Christo,

H. Watrigant, S. J.

SECOND LETTER.

A VISIT TO THE FIRST STORY OF THE LIBRARY OF THE EXERCISES.

II.—Theory of the Exercises.

REVEREND FATHER,

P. C.

After reciting Vespers and Complines, I was promptly visited by my guest, and together we cheerfully mounted to the first story of our library, which contains the printed documents and manuscripts on the theory of the Exercises. At the same instant the library was beautifully illuminated by the rays of the sun, reminding us that this material brilliancy is only a symbol of that spiritual light with which the Holy Spirit has flooded every page of the Exercises, and which is reflected from every work that breathes its method and its doctrine.

Within the room above the door, is placed an old engraving representing the Blessed Virgin, invoked under the title "Most Holy Mother of Light," *La Madre santissima de Luz.* This picture was taken from a copy of the Exercises which was sent me from Mexico. Mother of Wisdom, Mother of True Knowledge, oh, how greatly we need your assistance to understand the lessons contained in the book of St. Ignatius! Three modest little shelves hold the books and writings to be found in this compartment. You can see the titles printed in large capital letters placed above each series, and I caution my visitor not to be astonished at the philosophical expressions in which some of these titles are inscribed:

1st Section: Studies, analytical and synthetical, on the Exercises taken as a whole.

2nd Section: Studies on parts of the Exercises classified both according to the method and doctrine of this manual of spiritual pedagogy.

3rd Section: Criticisms and defences of the Exercises.

Fr. X. thought this division clear. According to our plan, here in this spot reserved for scientific treatises, we must place those authors who treat of the Exercises as a whole, and view them merely in the light of reason. Among these are those commentators who analyse the words and phrases of the Exercises, without any didactic order, putting themselves forward as the positive doctors of the Exercises. To these, we must add those scholastic doctors who have

revelled in the depths of synthesis, and who have even tried to build up a complete scientific edifice from the material furnished them by analysis. These make up the first section. After having formed with the help of these last writers a building of true spiritual pedagogy, we must then classify all the special treatises with regard to the two great divisions of all pedagogical science, method and doctrine. These belong to the second section. Finally we must gather together in the third section the criticisms and defences of those who, passing by and beholding the edifice, wished to give their judgment on the work of St. Ignatius.

First section. As we approach the first section, *General analytical and synthetical studies on the Exercises*, Fr. X. was surprised at not seeing more volumes on a subject which promised to be so full of interest, and his face betrayed the disappointment which in his charity he endeavored to hide from me. He sees before him only a few manuscripts containing the conferences given to the fathers of the third year of probation, together with some volumes of authors with whom he was already acquainted. These are only twenty in number, those authors, in fact, being rare, who, in their treatises on the Exercises, keep always in the lofty regions of speculation, while others, as soon as they have soared aloft to these heights, feel soon the desire of descending to a more practical sphere. We have, therefore, in this theoretical domain, kept only those authors who treat of the Exercises philosophically or theologically: those who descend to practice being relegated to the third section of our library. We console ourselves, therefore, for the small number of works with the thought that they are picked volumes. Here less than elsewhere do we need a multitude of books, since it is quality and not quantity of which we are in search.

I first show Fr. X., those authors who especially treat of the analysis of the Exercises, who in their faith and love strive to grasp the full meaning of even the least expression of the book; who delight in the hidden sweetness of a single word as though it were some luscious fruit; who drink in the author's thought, *purius ex ipso fonte bibuntur aquæ*. This is the plan upon which Fathers Diertens, Roothaan, and Ponlevoy worked. The source and fountain head of all their remarks is, above everything else, the text, and in the explanation of the text, the words themselves. They see the refulgence of the sun in the single drop of water taken from the ocean, as clearly as others behold it in the ocean itself. This scientific investigation of the smallest parts of the Exercises is very useful, for does it not often happen that in the smallest details, the very nature of objects are re-

vealed? With a fragment of a bone Cuvier was able to reconstruct the perfect skeletons of gigantic animals. In like manner we may at times, by availing ourselves of observations concerning the simplest words, and relying upon the wisdom of St. Ignatius, which is a reflection of the divine wisdom which in all things regards number, weight and measure, gather from the expression of the Exercises the perfect organism of the whole. But this study of the Exercises in detail, frequently leaves some parts altogether untouched, and consequently there is a demand for other works less scattered and fragmentary. Here, then, are other authors, who, without neglecting the words, apply themselves to analyse and explain the phrases, either singly or collectively. Such are Fathers Moncada, Meschler, Ferrusola, Nonell, Boylesve, and others. Without leaving the text, they analyse the doctrine, and give their reflections on the ideas, conclusions, and method of the Exercises in a freer manner than the first-mentioned writers. It is not merely a stone of the building, nor even a column upon which they now gaze with admiration; it is a portico, or, perhaps, an entire apartment. The view widens, and embraces grander objects; but analysis still dominates all. Finally, there are other authors who have devoted themselves to the synthesis of the work in a manner still more complete. These are Suarez, Gagliardi, Hettinger, and above all, Palma,—the wonderful Palma, who only wrote on the twenty annotations, and yet in reviewing his work, we exclaim in the words of the Latin poet: *Felix operis summa!* This view of the entire work delights the reader, and suggests the lines of the French poet:

> "The chosen fragments laid with wondrous art,
> A perfect whole made up from many a part."

In perusing these works, this truth is made clear, that there is in the Exercises a complete summary of asceticism. Some will find fault with this assertion. Without doubt, St. Ignatius did not have the intention of giving us explicitly a complete and systematic treatise of asceticism; this was not in accordance with the end he had in view in offering us a practical work; but with the doctors of the Exercises, such as Gagliardi, Suarez, and Palma, it is not difficult to gather from St. Ignatius' book a complete science of ascetical training, or, as we say to-day, of ascetical pedagogy. This conclusion drawn from the first series of works which have logically treated of the Exercises as a whole, is confirmed by the authors of the second series, who offer us their volumes on the method and doctrine of the Exercises, the two necessary parts of a pedagogic system.

Second Series. Studies on parts of the Exercises classified with regard to **a**) *method, and* **b**) *Doctrine.*

a) *Method of the Exercises.* A short time ago, Fr. X. was sorry to see so few authors in the first section; now, when we reach the second section, he expresses his regret on seeing so many volumes collected on the subject of this division of the Library. "Doubtless," said he, "the method in St. Ignatius is ascetical logic, it is the instrument, the *organon* of his asceticism, but this instrument is so simple that it seems to me superfluous to multiply treatises on a method whose very simplicity is one of its chief merits. Does not the perfection of a work consist in the fruitful unity of the principle which characterizes it? The old clock of Strasburg produced, we are told, a number of various effects by means of hundreds of little wheels, fitted together with the greatest accuracy. But its mechanism, though admirable, was complicated. If, however, the same effects had been produced with simple machinery, by the powerful action of two or three springs, would not the admiration of the public for the artist who invented this wonderful work, have been greater still? Now, the essential method which runs through all the Exercises, has this effective simplicity, this unity of principle, which serves as the great wheel of the entire system. I myself think that St. Ignatius is contented with telling us to read the sign-post of the building, — Look at the title of my book, and you have everything:"

Exercitia spiritualia ut homo ordinet vitam suam. Spiritual Exercises, Exercises for putting in order, practical Exercises—nothing more. Then the good Father X. took up with great zest each of these words and explained their meaning. We give here his observations in brief. They are as the refrain of the authors of the foregoing series, and express the idea in germ of the essential method of St. Ignatius, of the organic law of the Exercises. They will serve as the foundation on which to base all works on the system of methods in particular.

1. *Exercitia Spiritualia.* Father X. begins with the word Spiritual, the first in dignity, says he, because of what it calls to mind. St. Ignatius, while demanding the individual to do all in his power, in reality, looks to God to do all. *Gratia Dei mecum* [4] is truly the asceticism of the Exercises. Our Holy Father knows that we are here in a region above the reach of man, and that all the virtue of the Exercises

[4] I. Cor. xv. 10.

comes from God: *ex spiritu oris ejus omnis virtus eorum.*[5] This domain is the domain of the Holy Ghost. Sanctification is operated by grace; hence what care does not St. Ignatius take to discern and follow the action of the Holy Spirit, to beg for grace by prayer, and to receive it by the sacraments, especially through those two which, practically, constitute a resume of the whole Christian life,—Penance and the Blessed Eucharist. Whenever the director appears in the Exercises, it is only as the agent of the Holy Spirit and the Church.

Exercitia. St. Ignatius wishes to imply by this word that, with rare exceptions, man's cooperation is necessary to gain the grace that will come to sustain and increase what he himself has produced. St. Thomas says, that "the goodness of God is self-expansive or diffusive, wherefore he has ordained that all things should be like unto him, not only in their manner of existence but in their operations also."[6]

God has created real substances after the image of his own self-subsisting essence; he has ordained causes true to the effects they produce; his providential care is bound to preserve for them their substance whereby they may exist independently, and effectiveness, that they may act of themselves and accomplish their proper ends. Was not St. Ignatius inspired with this principle when he set out in bold relief the idea of the Exercises and required that we should, as much as possible, leave the exercitants themselves to judge of their efficacy? Like God, he wished man to be active but free. Whenever he himself interferes it is only to assist—*adjuvare ut velint.* This is the device he follows throughout his entire system. If at times he seems to carry us to heights inaccessible to our weakness, it is in imitation of the eagle, which carries its young aloft thereby to urge them to fly with their own wings.

2. *Ut homo ordinet*—that man may regulate. The words *Exercitia spiritualia* comprise in themselves a multitude of exercises in the liturgical order, ascetical, etc. St. Ignatius, by his word *ordinet*, determines the exact kind of exercises he requires. There is no question here of giving expression to our sensible emotions by the voice, by ceremonies, etc., but rather of regulating what is disordered in our lives. Now the idea of *order* suggests the idea of *reason*, and the reason alone sets aright what is disordered; *omnis ordinatio est rationis*, says St. Thomas. The exercise, then, on which St. Ignatius will insist, will be a mental one; it establishes rea-

[5] Ps. xxii. 6.

[6] Divina Bonitas sui diffusiva est, et ideo voluit ut omnia ei similia essent non solum in esse sed etiam in agere.—(Quæst. disput.)

son as mistress. Practically it will allow of other exercises, such as vocal prayer, but only in a *supplementary* way. Father X., in discussing the word *ordinet*, rose to a beautiful discourse on order, showing how the first supreme order radiates from God, thence sheds its beams on the Blessed Virgin, *ordinata sum*, and finally over all creation. As we listen to him, we cannot help recalling the words which Dante in his Divine Comedy, puts on the lips of the noble Beatrice: "All things dwell in harmony together, and this is what makes the world resemble God." In the next place, Father X. said that St. Ignatius wished to remind us by this word *ordinet*, that regard for essential order is the foundation of morality in our actions, as we know from moral philosophy. The active meaning of *ordinet* shows that a mental exercise is spoken of which is not confined to the mere speculative contemplation of order. The exercitant must find out the means to bring about this order. He must proceed to put these means into practice in spite of the obstacles which may be thrown in his way by an enemy of order found within him, but which existed neither in the Immaculate Virgin nor in the Sacred Humanity of our Lord. This enemy, disorderly affection, it is our duty to overcome. The active work of ordering our lives will call for a struggle against it.

To sum up, therefore, the word *ordinet* signifies (1) a mental exercise, and explains all that St. Ignatius has left us in his book to prepare and direct this mental exercise; (2) it means the active effort of putting in order notwithstanding the difficulty; it implies a battle—*vince te ipsum*—and explains all that our Holy Father has prescribed for destroying sin and for establishing within us, and for increasing more and more, the order that God would have in our lives.

3. *Ordinet vitam suam.* There is really no question of putting in order things external to ourselves, at least immediately, but rather of regulating our very life; that is our whole existence, all our energies interior and exterior. Hence there is need of practical exercises based on the knowledge of self and of our whole self. We must now put our life into order and order into our life. Even beforehand, the mind demands a principle that will establish us in this moral rectitude. St. Ignatius withholds this principle for the present, but before long he will tell us that it is the will of God subjecting us to the law of our last end. By this principle, the will of the architect, man must regulate his existence. According to it, one will erect the temple of the contemplative, another the dwelling of the active, while a third will spread the simple tent of the apostolic life. This

election over, will the power of the Exercises to regulate the life of each individual, be exhausted? By no means; for the exercises can now serve to regulate things in detail;[7] and this is true of all states of life. The Carthusian, a man of contemplative life, can find in the Exercises a direction that will lead him to his end: books on the mystical life have been drawn from the Exercises; while a religious of the active or apostolic life will find in the Exercises, a rule for his spiritual guidance. How often have not fathers of the Society employed the book of the Exercises in forming and reforming different kinds of religious orders!

"Perhaps," added Father X., "the resources which the Exercises offer for regulating not only the contemplative and apostolic life, but the professional life also, have not been sufficiently pointed out in works on the Exercises. The book itself resembles the Divine Master, as we see Him in the meditation on the Two Standards: he wishes to sanctify *all conditions and states of life*. By following Him we shall not only renew the land of our hearts, but likewise, the face of the social and professional world.—*Et renovabis faciem terræ.*

I feel grateful to Father X. for his observations, which, though somewhat drawn out, are excellent. Truly does the title of the Exercises set forth the principles of the system of St. Ignatius in all its essential parts. The first annotation reminds us that the instrument here offered us by the Saint, is a spiritual tool which we can resolve into three parts or springs: (1) examen, a practical, personal exercise; (2) meditation, a mental exercise; and (3) prayer, a spiritual exercise. But it is not enough to merely glance at this general means; we must attend each of the three parts that go to make it up. This we shall do in reviewing the treatises composed on the particular methods. For my own part, I admire the skill of our holy Founder; for he not only makes clear the three means he employs, whether he joins or separates them during the retreat, but he also knows well how to vary them according to the truths to be presented, and to the capacity and dispositions of the exercitants. While he takes hold of the whole man, he supports with the tenderness of a mother the invalid or the child that needs a helping hand.

I called Father X's attention to the fact that I have divided all the particular systems of the exercises into two parts:

(a) Methods of prayer and meditation; (b) practical methods of self-examination and election. I have put meditation and prayer together as they are very often found so united

[7] Constitutiones Societatis, part III., c. i, n. 26.

in books published on the subject. I include in this class some little works which are not altogether of the instructive order; but theory and practice are so bound together in works on particular methods, that I did not think it proper to exclude any books of a practical turn.

(a) *Methods of meditation and prayer.* No printed work on St. Ignatius' methods of meditation and prayer is found prior to the year 1600, but from that time on till Father Roothaan's treatise, which is such an excellent methodical analysis of meditation, there is a long series of them. We notice especially the work of Father Gaudier on the method of the three powers of the soul. Of all the methods of meditation, this is the fundamental one — *modus fundamentalis omnium modorum*, says Palma. By elevating the soul to God with all three powers, we come nearer to the image of the original, the Blessed Trinity. Is it then wonderful that this method should be so sure, so fruitful, and so efficacious? It is impossible to enumerate all the pamphlets I have before me, treating of this subject, prayer. A father, whom I knew well, has made a thorough study from a bibliographical, historical, and critical standpoint, of this array of methods of meditation and prayer. May he some day give us the result of his pious researches!

At the end of this class, we find an appendix of methods of prayer by authors not of the Society. They are, in my opinion, nothing but the particular application of the fundamental and all-embracing method of our holy Father adapted to the various needs of souls. This is also the opinion of Father X.

(b) *Practical method of self examination and election.* These consist in examination of conscience—the past; rules for the discernment of spirits—the present; election and the reformation of our lives—the future. It is plain that St. Ignatius does not forget this principle which he discovered in his own heart, so wholly devoted to our Lord; for he is not satisfied with establishing the reign of God in the temple of our interior faculties by a purely contemplative life, or by practices of religious worship or simple prayer. Often enough, it is true, this was the only object of spiritual writers before his time; but St. Ignatius will not offer a camp to his Divine Master in a kingdom purely mystical, nor honor him by ecclesiastical ceremonies alone, he goes out from the sanctuary to establish everywhere in the active life the reign of the Holy Spirit.

Father X. was surprised to find on my shelves so many curious treatises on examen, election, and the reformation

of life. For, having searched in vain for works on the particular examen, he found here over thirty of them. Glancing rapidly over the catalogue, he noticed Fr. Druzbicki's *Tribunal Christi*, *Thronus Justitiæ*, by Fr. Bebius, *El Alma Victoriosa*, by Fr. Hernandez; Fr. Azevedo's, *Directorio*, the treatises of Fr. Palma on the same subject; an anonymous work called *Maxims of the Holy Fathers on the particular examen, etc.* Father X. never thought so much had been written on the examen. I referred him again to some works on the *Supplementary* methods: on the three methods of prayer—*appositis tribus orandi modis*, says our holy Father.[8] Then I closed the case of books written on these methods.

The system of methods has now been fully discussed; the instruments to be used in the work of asceticism have been described. I suggested to my visitor that the annotations would furnish the practical conditions for this ascetical work, they would teach how to apply the instruments, which the additions were useful helps to make the work easy. A splendid treatise could be composed on the psychology of St. Ignatius, concerning the moral and intellectual activities of one making the Exercises.

The instruments being known, the question comes—to what shall they be directed? Our vessel being rigged, with what merchandise shall we load it? Now that the methods are made clear, how shall we apply them? Since we are done with the logic of asceticism, we must next proceed to the ontology, that is to the doctrinal part of St. Ignatius' training.

b) *Doctrine. Books and treatises on the doctrine of the Exercises.* Many writers will tell us of the double office filled by the Exercises, namely of teaching and educating, together with the qualities of each. Already several works written on the first of these offices show us that St. Ignatius gives the teaching of asceticism in all its degrees. Palma especially proves at great length, that the Exercises contain a thorough course of primary, middle, and higher instruction in asceticism. This training is skilfully ordered, gradual, and progressive. As soon as the scholar is capable he will ascend from a lower to a higher class. Father Taparelli tells us in an article in the *Civilita Cattolica* (2nd Series, vol. i. p. 465.) that there is nothing worldly in the Spiritual Exercises. Nay, there is the strongest opposition between the doctrines of the pretended modern civilization, and those of Christian civilization as preached by our holy Father. So-

[8] Ex. Sp. Annot. iv.

ciety would gain very much by giving ear to his words. This teaching is in all respects in full harmony with the teaching of the Church, as is proved by Suarez. I regret that the work of Father Lancicius on the Exercises as expounded by the fathers of the Church has been lost.

Father X. told me that, yesterday evening, the vigil of the Apostles Saints Simon and Jude, as he was reciting Matins, he thought he saw a beautiful harmony between the doctrine of the Exercises and the principal dogma of our holy faith. The words of the hymn at Matins: *in his Paterna gloria, in his triumphat Filius, in his voluntas Spiritus*, sounded to him like a refrain of the doctrine of the Foundation, the Kingdom, and the Contemplation *ad amorem*, the three leading meditations in the doctrine of St. Ignatius.

I, in turn, answered that it often happens to me in reciting Psalm 118 of the Little Hours, that the law of God and the Exercises seem to my mind to be identical, and this is the more readily because the plan of St. Ignatius is not one of instruction merely, but of education also: we are here in a school where the soul becomes wholly attached to God—*schola affectus*. At the same time that ascetical instruction is given to the intellect, the master offers to the will rules for an ascetical formation or spiritual education. It is interesting to study in some writers the characteristics of the Manresa education.

St. Ignatius himself says that this education is universal in its scope, looking to ones whole life—*in dispositione vitæ*.[9] He does not limit the soul's training in asceticism to divine worship, properly so called, and to high and mystical communings with God. He is in favor of fostering and developing these communications, especially the latter, provided it be in accord with God's design on a soul. His asceticism leads surely to the most exalted contemplation when such is the will of God (See Palma, Civore, and others). But the purely mystical abode seemed to him hardly spacious enough. He was not dissatisfied with the sanctuary and the cell, but he widened, so to speak, the direct sphere of the working of the Holy Ghost and wished to extend His reign over all the interior and exterior energies of man. Some might even call his spiritual clericalism a usurpation.

This training is solid, as P. Monteiro, the author of the excellent work *Arte de orar* now before us, clearly proves. St. Ignatius makes a strong appeal to the virtues, to all virtues generally, but in particular to the solid ones. It is a great pleasure to study the Exercises with Father Monteiro

[9] Ex. Sp. Annot. i.

in the light of the Summa of St. Thomas, to be thereby more convinced of the richness and solidity of St. Ignatius' training. By making his system of education depend on the formation of the will by acts of virtue, he had necessarily to say much about self-abnegation; but let feeble souls take courage, for he handles the exercitants with incomparable mildness and discretion. He would act like a physician in an eye-hospital who keeps his patient in rooms hung with curtains, whose colors become lighter by degrees until his eyes get strong enough to endure the open light of day.

After this general glance at the doctrine of St. Ignatius as furnished by different authors, I suggested to Father X., some works that deal with a single point of the plan of doctrine of the saint. They are diamonds detached from the crown that sparks on the brow of our holy Father; but of themselves they shed even upon the eyes of those who set the crown a thousand dazzling lights. We speak of the commentaries of Father Schwertfer on the end of man, and on the meditation of the Two Standards. Likewise the volumes of Father Le Marchand on the fundamental meditation, etc.

Father X. was very well satisfied with the examination from a bibliographic point of view of the systems and doctrine of Saint Ignatius. These two form, in his opinion, a unit, a perfect work. They were the formal and material portions of the science of ascetical training which helped together to form a complete course of spirituality. All this, moreover, was presented to the eyes and to the reflections of Father X., in a well ordered way. "There are, said he, in the Exercises, the elements of a higher science of asceticism. Your shelves and books offer me scientific conclusions in the ascetical order analogous to those we get in philosophy and theology." Should we then be surprised at what is related in the life of St. Ignatius, namely, that Dr. Martial, of the university of Paris, after studying the Exercises, wished to raise St. Ignatius to the doctorate without any preliminary examination, a degree which was fully due, thought he, to this unassuming stranger who was not even a bachelor of theology.

Before passing to the third section our eyes rest upon four rows of books bearing the title of appendix. The first row contains works on asceticism in general, drawn strictly from the Exercises. Here is Neumayer, with his *Idea theologiæ asceticæ;* here Schorrer, the author of a scholastic work on ascetic theology, Fighera is there with his modest and entertaining *Summa Spiritualis*, above all there is Go-

dinez whom I desire very much to see translated into French.

On the second shelf are some books typical of different schools of orthodox asceticism which help to mark out the characteristic of each. But there, as elsewhere, it is easy to see that the spirituality of St. Ignatius is truly fundamental; that with the aid of this we can readily understand other kinds of spirituality which can be classified and made use of according to the particular needs of souls. On the third shelf are found a few condemned books, comprising works on heretical asceticism, by Protestants, Quietists, etc.

Finally on the fourth shelf we see historical works on asceticism: Honoré de Sainte-Marie, *La Tradition de l'Eglise sur la Contemplation;* Ferzazo, *Sa Theologia Historico-mystica;* and the interesting work on true and false asceticism, published by Father Hausherr under the assumed name of Seedorf. These works enable us to study the characters and historical influence of different forms of spirituality.

Third Section. Censures and Defenses of the Exercises. This division contains the attacks made on the Spiritual Exercises and the praises that have been bestowed on them. In front of every masterpiece of light and love there always assemble two bands, one of ignorance and hatred, the other of admiration and devotedness. Have I been justified in collecting what was written from ignorance and malice? I know not, but I thought it my duty to follow the example of Father Carayon, who, in his bibliographical history, refers also to the books written against the Society. There are many advantages in having close at hand works that attack the Exercises, nay, it was even necessary to obtain at least the principal ones, if it were only to prove that they continually copy from one another.

As to the testimonies of admiration and affection, they have been collected with the greatest care. They come from all quarters, from the Sovereign Pontiffs, from later doctors of the Church, from modern saints, from cardinals, bishops, religious orders of all kinds, and finally from the faithful. What a glorious concert of praise, making known to the world the esteem and above all the gratitude of those who have been so fortunate as to know by personal experience the book of St. Ignatius. Let us not forget to mention in passing, the letter of St. Alphonsus Liguori on the Exercises. I intend to publish some series of these testimonials in pamphlet form. Of course the first editions will be rather incomplete. But he who would accomplish a perfect work at once will never produce anything, whereas

he who limits his ambition to becoming a simple pioneer and precursor of brethren better equipped than himself, should know how to begin with imperfect works and leave to his successors the joy of finishing the work begun and of crowning it by new researches.

The second visit of Father X. had lasted a good while and the day was waning, so we put off till the next day the study of the two following parts—the practice and the history of the Exercises. Before parting, we talked for some time on the grandeur of St. Ignatius' plan. We established points of comparison between the holy Scriptures taken generally and the Exercises, and dwelt especially on the superior power of our Society in the study and application of the Exercises and the extension and exercise of that power. Is the practical and scientific development of the doctrine of St. Ignatius possible? Is it lawful? What are the laws of theory and prudence with regard to this development? Such a conversation renewed our faith in the mission which our Society has received from God to guard, interpret, and apply, under the supreme direction of the Church, the book of our holy Father, and to make it known more and more in all places, both in theory and in practice. On parting we promised each other to become more earnest apostles of its doctrine and methods.

I commend myself, dear Father, to the prayers and holy sacrifices of Your Reverence.

Reverentiæ Vestræ Servus in Christo.

H. WATRIGANT, S. J.

LETTERS FROM ALASKA.

A Letter from Father Treca to Father Cataldo.

CAPE VANCOUVER, May 29, 1892.

REV. AND DEAR FATHER,

P. C.

At Cape Vancouver, our little community, composed of Fr. Barnum, Br. Cunningham and myself, is enjoying good health and working in good spirits. Here is a short summary of our missionary labors since July, 1891. We left St. Michael's with a good wooden cargo and a "baidara," but meeting with a bad storm at Eskinok point, we had the misfortune of losing a part of our cargo of lumber and nearly all the dry fish we had bought for our dogs. Our baidara was in danger of sinking but was rescued in time. The journey lasted from July 12th to the 29th. After our arrival at Tununa (Cape Vancouver) Fr. Muset left for Kozyrevsky to take his last vows, accompanied by Br. Rosati, who had been suffering a great deal during the winter. That very same day Fr. Barnum and Br. Cunningham went around the cape to procure the necessary lumber for a little chapel to be erected near our house. I accompanied Fr. Muset to Eskinok in another baidara and after nine days of hard rowing we reached Kasunok, where we separated, each one for his own destination. Fr. Muset wanted to find his way to the Yukon by the Kasunok, and could reach Kozyrevsky only after twenty-one days. As for myself, the fixing and improving of our little station at Eskinok kept me very busy and I was unable to return to Tununa before the 31st of August. On the 8th of September we laid the corner-stone of the church (as you would call it) here; however, the whole ceremony consisted in putting the first log. On the 9th I started towards the Kuskoksim in order to make a few more improvements at our station of Chupurunarasunt, and also to baptize the children there. I returned on the 25th; this may easily give you an idea of the difficulty in travelling. We were fortunate this year in getting from our garden a small quantity of radishes and turnips owing to the good weather we had last summer. It is exceedingly difficult to raise anything at the coast.

Fr. Barnum spent the months from September to March in finishing the year of third probation. He followed the regular exercises of the tertianship without neglecting the study of the language. The work of a laybrother gave opportunity to the father of having the experiment of the kitchen and other humble offices. The long retreat lasted from the third of November to the third of December, the feast of St. Francis Xavier, on which day we had also the renovation of vows. The staying away of the Indians made the time more favorable for the retreat. I myself gave the points of meditation four times a day. Owing to the difficulty of travelling, I think it better for the future, that those who come here should have finished their tertianship and even taken their last vows. Other reasons would be, that we have no accommodations, no books except the epitome and Rodriguez, no possibility of following the order of the day in common, which helps so much for mutual edification. On the 12th of January Fr. Barnum and myself took a trip to a village, called Kaealegamut, where we witnessed an Indian feast. The father enjoyed here an experiment of real Indian life. He came back on the 23rd and I continued my journey to Kasunok, Eskinok, Kotmut and other villages around the coast, till I arrived at Kusiloak mountain. Here I tried to obtain some information concerning the resources of the place. It is impossible to have at Tununa a central residence for the coasts on account of the difficulties of living and travelling.

On my way back I visited Andrevsky and Chukartule, and arrived in Tununa on the 10th of February. On the 29th, one of our Catholic women of Nunivah died a beautiful death. She was well prepared and received the last sacraments with great devotion. She is the fourth buried in our small graveyard. From the places situated on the mouth of the Yukon to that of the Kuskoksim we had during these last three years four hundred and ten baptisms, of whom forty-five were adults; one hundred and three confessions, seventy-eight Communions, one Catholic marriage, and thirteen mixed marriages. Fr. Muset did not join me after his last vows, as I had expected. On his trip back from Kozyrevsky last winter he was detained in a desert place for four days. He and his dogs worn out by fatigue and hunger were obliged to return to Kozyrevsky, where he was kept by Rev. Fr. Tosi.

Rev. Fr. Tosi made his visit here on the 22nd of March. He passed through the Kusilvak country, where he found a very suitable place for a school; so he resolved, on his way back, to take the same road and find some means of

communication between us and that place, by using our steamer on the Yukon. Fr. Barnum who kept him company as far as Kusilvak, returned favorably impressed with the place; but he had the sad experience of being snow-blinded for one day. Rev. Fr. Tosi has decided that our general meeting-place should be in the future at Kusilvak, where he will build a permanent residence this year. Your Reverence knows already the difficulties that surround us in Vancouver, the danger of the trip, the scarcity of food, the lack of wood, things that render the spot for the greater part of the year almost deserted. Besides, Vancouver is not a place for a school, being altogether separated from any other village. In fact, no white man has ever dared to settle here permanently. In March, however, a good number of fishermen gather here, which gives us an opportunity to sow among them the good seed. This year, as I had done last year, I spent the Lenten season in preparing the already baptized Indians for their Easter duties, and I had the consolation of hearing thirty-four confessions and giving twenty Communions. Until now, the natives, already gained over by the Russian priests, do not show any inclination to embrace our holy religion, but the time of their conversion is not far off. We passed the month of Mary in teaching our converts and in preparing the catechumens for baptism. In the morning the order was the following: prayers, Mass, with hymns and beads, followed by catechism; in the evening, benediction and instruction on the Apostles' Creed. On Ascension Day, twenty received first Communion and five adults and a child were baptized. I am put down in the catalogue as *scriptor hist. Alaskæ*, but thus far I could not obtain the necessary details for such a work. I am willing to do my best, so I beg of your Reverence, to favor me with the *Jersey* and the WOODSTOCK LETTERS, and whatever private information, letters, and documents you can gather. Moreover, I would like to know whether the history should be sent to your Reverence or should be kept in the archives of the mother-house in Alaska, till it will be completed.

P. S. *23rd of June. On the Kanilik river.* The way of transportation on the Yukon to the Kusilvak mountain was more difficult than we ever imagined. Rev. Fr. Tosi decided to build here on the Kanilik a small log-cabin and spend here the winter in order to see whether better conditions could be had here than in the surrounding country; consequently I will stay here during the trip of Rev. Fr. Superior to St. Michael's and preside over the work. Excuse me, therefore, dear Father, if I neglect to answer your last letter.

I ask your Reverence to bless me and never to forget in your fervent prayers and holy sacrifices this hard mission of Alaska and its missionaries. I am daily more and more happy among my Indians. *Deo maximas gratias!*

Infimus in Xt. servus,
J. M. Treca.

Letter of Fr. Robaut to Fr. Cataldo.

St. Peter's Mission, Nulato,
June 3, 1892.

Rev. Fr. Cataldo,
P. C.

This last winter we have begun here in Nulato to reap some good fruit from our former sufferings. We have now some very good communicants indeed, besides a good many others who go to confession and are preparing themselves for their first Communion. But the great majority of these people are far, very far indeed, from being converted, and no wonder they are so, because they have seen nothing but bad example from the Russians and from the miners; this hinders our work very much, and we must have great patience and great prudence. Please tell all the fathers and brothers and your good Indians to pray for us and this mission. What we have done so far, is only the *Euntes ibant et flebant mittentes semina sua*, now the *Venientes autem venient cum exultatione portantes manipulos suos*, is to come yet, and will be fully verified only in the time of our successors. Another difficulty which prevents us from doing good, is this Indian language, which cannot be learned well by any grown person. It is very rich and very regular, but it has an immense amount of different sounds, which requires the ears of a lynx to catch them, on account of the imperceptible little differences from each other, and yet all necessary, if you want to be understood and understand them, if you do not wish to say yes for no and vice versa; for instance *Kon* means *rain*, *this*, *fire*, *belly*, *arm*, *etc.*, and the difference is either in pronouncing the K or in pronouncing the Q. As for me surely I cannot complain of being deprived of the gifts of nature in hearing and speaking, and yet after much work in this language, I can understand but very little as yet and I can scarcely make myself understood, I must always invoke the help of the language of nature, that is to say, *signs*.

When we finish our dictionary and our grammar, we will have a great help not only for ourselves, but also, and espec-

ially, for our successors. Fr. Ragaru is working very hard at it, and I am helping him; sometimes we have some discussions, but we always end by agreeing together, with great profit and new lights for both of us. In my opinion, this is such a work, that if it should last even twenty years, I would be quite satisfied; because this work once successfully done, it will be easy for anyone of the new-comers to learn this language quickly, speak it well, and understand it. I wish I had taken with me, when I came to Alaska, the printing materials which I left at Spokane, I hope, however, later on, we will get something to print our grammar and dictionary with. Since last year we have been left alone without a brother, and so a good deal of our time has been spent in the kitchen, garden, shops, etc.; so we have had distractions enough from our work. I must tell you, that we are very happy here, and if you want a proof of it, you have only to come to Alaska and see. If you come, you will be most heartily welcomed by all and each of us.

I earnestly recommend myself to SS. et OO.

Rev. V. Servus in Christo.

A. Robaut.

P. S.—It pleased our Lord to make use of me to do some good to those poor people (Kagaitokakas), with whom I stopped about twelve days out of Nulato on account of the bad weather and bad roads. The great majority came to Mass and evening prayers every day, and nearly all learned the prayers, and how to say the Rosary. Several of the children learned to sing some canticles, and also the responses of high Mass, so several times we had high Mass instead of low Mass. It seems to me that all, without exception, are well disposed towards the Church, and all listen attentively to what the fathers say, and act accordingly. The following is an example of it. I heard that one of the principal men of the village had taken the sister of his wife as a second wife, and became a polygamist. This was the first case in the village, and these ignorant people thought it all right. In one of my instructions I spoke very forcibly against polygamy. After church the people spoke together on the subject of the sermon, and in the meantime that deceived second wife ran crying to her mother, and promised that she would amend. Thus far she has persevered.

A Letter from Fr. Muset.

KOZYREVSKY, Dec. 23, 1891.

On July 28, I received a summons from my superior to come to Kozyrevsky, the principal residence of our mission. On the day following the Assumption, I embarked in a frail canoe, and, with four Esquimaux, undertook my voyage which lasted twenty-seven days. This may seem seem long to you; still, we used what I might call "the Alaskan Express." To arrive before the snow season, we were obliged to travel fast, and row twelve hours a day. We had to ascend two large rivers, first, the Kajunak, which empties into the Behring Sea, but has its source near the banks of the Yukon, and then the majestic Yukon itself. Had the wind been favorable, the voyage would have lasted but fifteen days; but unfortunately it was not so, and our wretched skiff, notwithstanding the vigorous efforts of the rowers, could scarcely make progress against the current, and advanced slowly. The Indian boats are made of sealskin, covered on the outside with a thick layer of oil, which makes them glide easily over the water. This layer, however, soon wears away, and if rain prevents them from renewing it, the boats get soon out of shape, and become heavy. This we have had opportunity to experience, and, more than once, the songs of the rowers were insufficient to make them keep up their failing strength.

The Kajunak river is not navigable at all points, on account of a certain number of sandbanks. Thus at times the traveller is obliged to carry boat, baggage, and provisions for some distance overland. Four times we had to perform this difficult task, and, though the distance never exceeded a mile, still it took us many hours each time; and then through compassion for my companions, I had to interrupt the voyage till the next day. I had the consolation of saying Mass every day. This is indeed a great blessing, for the soul has need of much spiritual comfort in the midst of the numerous difficulties it encounters. Often, on account of the bad weather, did we miss the halting place we expected to reach in one day's journey, so that we came up to it only after many days of labor and difficulties. Often, too, we were deceived as to the distance of some mountains, which at first seemed near, but were, in reality, very far.

For eight days, we passed through a country whose only inhabitants were geese, and wild ducks. Our Esquimaux had no need of using their guns to kill these birds. With

a mere stick they in a short time could procure for themselves an abundant repast. My companions consoled themselves on their long journey by hunting the beaver and the muskrat, and, as it was the first time they travelled so far from their native place, the smallest new things were marvels to them. To these poor people who had never seen on their sea coast a tree covered with leaves, it must have been a source of great joy to see a rich collection of verdant trees, and, pitch their night quarters under such a rich canopy of verdure. The banks of the Yukon have nothing to please the eye, for everywhere nothing is to be seen, but desolation caused by the inundations of the river when the snow melts, and by the impetuosity of the current. Nothing appears along the banks but uprooted trees. My voyage however, has not been without consolation. I have baptized a number of children, and made the good God known to some of these ignorant and poor inhabitants of this country.

My companions behaved well; of their own accord they kept silence during my spiritual exercises, paid great attention to my instructions, and wished to be baptized at once. I made them understand that they were not in the same condition as the children, and that they had first to be instructed in the Christian duties. I hope they will be faithful to the promises they made before parting. The day after my arrival at Kozyrevsky, where I found two fathers in the residence, they returned to their village on the sea coast, to tell their friends of the many adventures met with during the long journey.

It was not the first time I visited Kozyrevsky. Last year I staid here a week, after my return from a long expedition on the Kuskokuin. I was therefore an old acquaintance of the numerous children of the school. The good fortune I had of teaching them the catechism every day, enabled me to appreciate their good qualities. If God continues to bless our efforts, we shall have in a few years a good number of well instructed catechists, who will greatly help the work of the missionaries in the vast country of Alaska.

During these last five years I have been obliged for the fifth time to study a new language. These are some of the joys the missionary experiences; they are fruitful in merits, and help considerably to shorten the long winter months.

On the 18th of January I shall begin a sleigh-ride to return to Vancouver, where I expect to arrive towards the middle of Lent, and after a few days rest, I shall set out with Fr. Tosi on a new excursion along the Behring Sea. Shall I then return to my old residence with Fr. Treca, this

faithful and excellent companion of mine for the last twenty-eight years, or shall I be sent elsewhere? I do not know, nor do I care to know. Blessed be always the holy will of God! One thing I can tell you without compromising the fruits of resignation; that is, that I always keep a pleasing remembrance of the two years I spent at Vancouver. Even in this small corner of the world, and in the midst of the numerous difficulties in this cold region, I have tasted the sweetness of the *Quam bonum et quam jucundum habitare fratres in unum.*

The cold this year was far more rigorous than last year. Our thick fur coats protected us but imperfectly when we left our house, and more than once we had to rub ourselves with snow to prevent certain parts of our bodies from being frozen. In our house, however, we do not feel the cold during the night, on account of the very thick walls. Thus one stove of ordinary size suffices to heat up all the rooms. Our opponents, the Protestants and Russians, make less noise than before, having obtained results far different from those they had expected. God had made use of their false accusations to make us better known, to draw more rapidly the Indians attention to us, and to reveal better the perversity of the Schismatics. Our neighbor, the Anglican minister of Anvik, was clamoring against us, hoping that his zeal would be rewarded by some title of bishop *in partibus.* In fact the numerous requests which he sent to America, and England, made him obtain an Anglican crosier; but after a few days he was deprived of this honor he had so much desired, on account of the bad reports concerning him. Since that time he has lost much of his eloquence.

Though living far from the tumult of politics, still we have also some vital questions here for Alaska. The seals are being destroyed every year in such great numbers that without intervention on the part of the government, the natives will soon find no sufficient resources for their subsistence. To avoid such a result, a commission composed of members of the English parliament, and of the House of Representatives from the United States, was sent to the Behring Sea, to study on the spot itself the best measures to take to prevent the destruction of seals.

An English ship, the *Danube*, on which was Sir Beal, member of the Commons, came to Cape Vancouver. This offered us an unexpected visit from the officers of the *Danube*, who were agreeably surprised to find on these shores they thought abandoned, the warm hospitality of two French Jesuits. The secretary of the expedition, who is the son of the English and Protestant historian Froude, was greatly

astonished, and could not understand, what hidden power could keep us among these desert rocks. We proved to him that we were very happy, and, would for nothing in the world, leave a country, however desolate it might appear, where we had the consolation of gaining souls to God. It is owing to your good prayers that I keep in good health. Continue to pray for me.

PAUL MUSET.

Two Letters from Fr. Parodi.

OUNALASKA, June 16, 1892.

REV. AND DEAR FATHER SUPERIOR,

P. C.

Yesterday we arrived at Ounalaska, an island 700 miles distant from St. Michael's. I had many travelling companions in this journey, a Russian bishop, a Protestant minister with his wife, the wife of an Anglican bishop who is already stationed in one of the missions of Alaska. Our trip was very pleasant, as the weather was quiet and favorable for navigation. One of the sisters became very sick and I was afraid that she would die. I did my best to save her and used my famous homœopathic medicines. I was assisted in my charitable work by the wife of the Anglican bishop, who is a strong admirer of the homœopathic system. The medicine proved successful and the good sister is out of danger. We could see from our steamer the Russian church of Ounalaska, and heard the sound of the bell, when we approached the harbor. The Russian priests were greeting their bishop and came to meet him with a large congregation of about 200 people. They went in procession to the church, where they performed some ceremonies according to their ritual. A native of Alaska, a very intelligent Indian boy, and a deacon were serving the bishop. The boy had been for three years in San Francisco and is well acquainted with Fr. Tosi.

ST. MICHAEL, July 5, 1892.

I am at last in Alaska, but not yet at my destination. I will be in a new mission, called Kaneelik, where we are building a house. Great importance is attached to that place and Fr. Superior intends to have a school there. At present, Fr. Treca and Br. Cunningham are in that place and I will go soon to join them. Rev. Fr. Tosi will leave on the 8th of this month to begin his long trip through the Old and the New World. Fr. Barnum is always as gay and

jovial as ever. As yet I am unable to give you any information about these missions as I am only a new-comer. But I can judge from what I have seen that our work here is exceedingly hard. The best stations are occupied by the Russians and Protestants, and to us remains only to gather the grapes after the vintage-time. St. Michael's is a desert in the full sense of the word. The country is flat with only a few hills here and there. In order to gather some wood one has to travel at least 200 miles. The ground is always damp and swampy. We had continual sunshine for four days and four nights and I thought that the ground was perfectly dry, but I was mistaken. For if it does not rain, the water comes forth from under the ground. Horses would be useless here, because it is impossible to ride or to drive. In some places the grass is higher than two feet and it is always green.

In the island of Ounalaska, I saw eighteen cows and sixteen calves and on inquiry, how they could feed them during winter, I was told that they procure hay from California. The dogs look like wolves, they do not bark but howl; their hair is six inches long and their mouth pointed. They never attack men, and even strangers can approach them without danger. They give no signs of love towards their masters, and can bear no strange dogs, from California, for instance, in their company. Their food consists principally of fish.

There was a mistake in the statement that the ship comes here three times a year; it comes only once, this year was altogether an exceptional one. Excuse my short letter; I will write a much longer one next year. My best regards to all. Remember always in your prayers,

Your servant in Xt.

A. Parodi.

ON SWINBURNE ISLAND WITH THE CHOLERA PATIENTS.

A Letter from Father Blumensaat to the Editor.

THE WORKHOUSE, BLACKWELL'S ISLAND,
Sept. 1892.

REV. AND DEAR FATHER,
P. C.

On Wednesday the 7th of September, having finished the day before my retreat in Keyser Island, I returned with a cheerful heart to my old position in Blackwell's, saw Fr. Holaind off, who had taken good care of the same during my absence, and then hurried away to our chapel at the Lunatic Asylum, where some repairs were going on. About 5 o'clock I got word that a father was waiting for me at my room. It was Fr. Gélinas. He told me, that he had come to take my place, and that I was appointed to take care of the cholera patients in the bay. I was ready, left the island at 6, and to my confusion, was received by Ours as if I was going to be sacrificed. Well, surely, I did not think so, I only obeyed orders, and did exactly what every one of Ours would do, and what some of Ours have done for many years; witness Fr. Duranquet of blessed memory, and others, who for years have visited Riverside, Hart's and North Brother Islands, where, throughout the year patients are to be found suffering from more contagious and malign diseases than cholera.

The next day, being the Nativity of our Blessed Mother, I said an early Mass and then started for Staten Island, to confer with Father Mee, Rector of St. Mary's, in whose parish the Quarantine is situated. We went to see Dr. Jenkins, head officer of the latter. He received us kindly, said that I was welcome to go to Swinburne Island, but that once there, I would have to stay for some time. He furthermore stated, that just then there were only eleven people sick at the hospital, mostly Jews, that there were chaplains —travellers—on all the quarantine ships. With this news I returned home, laid the matter before superiors, and upon their direction, also before the Most Rev. Archbishop, who accidentally happened to be in our house. They agreed, that under the circumstances, it would not be necessary for

me to go right away, but that I should hold myself ready in case of a greater outbreak. With this decision I was pleased; I felt that thus far I had saved my life, went back to my dear old people, and relieved Fr. Gélinas, who, late in the evening, had to try to get back to 16th Street as best he could.

On the following day, Friday, the evening papers came out with a great scare. The *Scandia*, a Hamburg immigrant steamer, had arrived, upon it the cholera had claimed twenty victims, and ten more were suffering from the same pest. I knew what that meant, and got my handbag ready. And, indeed, Saturday afternoon, being occupied in the prison, I heard, that Fr. Gélinas had returned. Half an hour later I obeyed orders and was on my way down to 16th Street. Again I was very kindly received by all, saw the archbishop in the evening, received from him a letter of introduction to Dr. Jenkins and a valise, containing all necessaries for the celebration of holy Mass.

Next morning, after an early Mass, I started again for Staten Island, and this time with serious intentions. I forgot to state, that already before the first expedition, good Dr. Wood, in order to fortify me against that dread cholera, had sent me a big half gallon bottle with some precious medicine. The very thought of burying that in my somatic organization frightened me more than the disease, and only the wish of superiors induced me to take a small part of it along; I have it yet. The Sunday morning was hazy and cool, few passengers on the elevated road or the ferry; laden down with the valise and handbag, I felt, that the spirit was willing but the flesh weak. At 8.30, I was with Fr. Mee at St. Mary's; we took a carriage and drove down to Doctor Jenkins, whom we found at his home at quarantine station. He admitted, that the situation was grave, that my presence on Swinburne was desired, and that a tugboat would be ready at 12 o'clock to take me there.

We left the Dr., whose time is precious; Fr. Mee went back to his own place and I went down to the pier. The home of the Dr. is built upon a steep high bank right near the water, and overlooks the whole upper bay. Having found a quiet corner, I said the prayer *pro itinerario*, recommended myself to several saints, began to feel, that if I had to go, it might save me a thorough roasting, and then amused myself with the observation of eleven huge liners, that lay right before me at anchor, and of the busy crowd that was hustling to and from the quarantine office. About twelve o'clock, a tug came, flying the yellow flag, I climbed up into the pilot house and off we went to Swinburne Island. The

sea was a little rough, the tug would now and then bury its nose deep in the waves, that were oppressing its advance, and the latter, in retaliation, dashed furiously against the pilot house and even sent their spray in through the open windows. Three quarters of an hour later we landed at the island. It is situated in the lower bay, half way between the Narrows and Sandy Hook, fronting at a great distance, of course, far Rockaway, and having in its rear the coast of Staten Island. Raised up about ten feet above high water the island is entirely artificial. A cribwork has been built, filled in with earth and secured on all sides by thick layers of granite blocks tumbled roughly one upon another. It has about 200 feet front and 500 feet depth, and contains about four and a half acres. Round about the island there is a cemented walk about twenty feet wide. Inside of the irregular square thus formed the buildings, all of wood and slated, are erected.

There is a two-story house, containing eight rooms, for the superintendent; then, adjoining one another, six one-story pavillions for patients, in their rear a huge shed filled with good machinery, for heating, washing, pumping and filtering water for autopsies, a small gas house and a crematory. At right angles with the rear end of the island a covered pier runs out about one hundred feet into deeper water.

Having landed here and being well received, I walked up the pier, and the first thing I was introduced to, was the crematory, built of brick. I was shown its roaring fire, saw about twenty little earthen pots, the labels of which told, that they contained all that remained of men, women and children. One of the physicians, an Episcopalian, said he was glad I had come and that my presence would do good. For, a few days before, on the arrival of the pest ship, the *Scandia*, four bodies were brought to Swinburne in order to be cremated, and ten sick people were declared to be suffering from cholera, a great panic broke out, and all the help refused to work and wanted to leave. The superintendent together with the physicians had great trouble to restore order and courage. Times of great fear are sometimes also times of great license; it was rather a queer crowd for a priest.

There was the superintendent, a fine old man and total abstainer, his hard-working, busy wife and four grown up children, all Catholics, but seldom seeing the inside of a church. The children suffering from that curse of political life, i. e., want of education.

There were two physicians, well educated, professional

bacteriologists, who had come for the sake of philanthropy and study. There were seventeen nurses, eleven males and six females. There was a policeman, none of the finest, but one chosen for the occasion; I had met him before. All those, together with some fifty odd immigrants, were the inhabitants of that small island, among whom obedience had cast my lot for some weeks. Not having had any family life for many years, I felt a little queer at first, but before I left, the superintendent congratulated me on my adjustability to circumstances. I was well taken care of, treated courteously by all and had nothing to complain of except lack of occupation. I had a large sleeping room, I could not use it though during the day. Here I placed upon a bureau a little altar and celebrated on week-days the holy sacrifice at 7 o'clock, the family assisting. On Sundays we had Mass at 9, in one of the pavilions, at which thirty-two people assisted. I gave them a little talk, the first Sunday on the commandments, and the second on the sacraments. After Mass was said and the breviary read, there was nothing more for me to do, but to lounge about and try to make myself generally agreeable. Often I thought then of some of the wise sayings of Cassian the abbot. There were, when I came, eleven really sick people, four grown ones and seven children, four were Christians and seven Jews. Of the Christians, two were Protestants; to the other two, one an Assyrian the other an Italian, I gave the last rites. The Assyrian died two days after my arrival, after him the Italian went with sentiments of great piety. Both however, died, as the doctors told me, not of cholera, but of pneumonia. They were the only people to whom I gave the last sacraments during my stay on the island. Eight more died during that time, but they were Jewish children. Some of them undoubtedly, had died of Asiatic cholera; the doctors showed me a large family of the dread *comma baccilli* under the microscope. Far more died of that disease on board of the ship, and their bodies were brought to us for cremation. Thus forty were cremated during three weeks. After the Assyrian had died, I was called to witness a cremation. The body, covered with a sheet, was brought in on an iron pan, the latter was placed upon rollers at the height of the cremation vault, which is built like an oven, and around it the flames were circulating. The heavy door was swung open, there was some clanking and clashing of iron, the body disappears in a fiery furnace, the door snaps back into its sockets and the attending men congratulate themselves on their dexterity for being now

able to send a body in during one minute, whereas formerly it had taken them five. I saw also the remains after the fire had done its work, a little earthen pot filled with whitish ashes.

The Italian, a young man, died with sentiments of great piety, holding his beads in his hands and repeating the holy names. I felt that God may have sent me to assist him in his dying hours. He showed me, before his death, a letter from his brother in Boston, written in very endearing terms. This brother had also sent him money. There were some sad cases of little Jewish and Protestant children, who had lost their parents through cholera. Besides the two I prepared for death, I heard some confessions, gave to some holy Communion, said daily Mass, and had some long talks about philosophy and religion with the physicians. This was all my spiritual activity. To the quarantined ships that were anchored at no great distance, or to the immigrant encampment on Hoffman Island or Sandy Hook, I was not allowed to go.

Having thus been on the island for twelve days, I consulted with the superintendent He told me: I like you much, your presence here has changed the island (diminished drunkenness), but I see you have not much to do and may do more good elsewhere. Wait a few days more, till the last two ships, that are expected with immigrants, have come in and then, if there are no new cases, you may go. This was reasonable. The two ships, the *Bohemia* from Stettin and the *Polaris* from Genoa, arrived the next day. They had a clean bill of health; no sick or dead on board. I had also before stated the case to superiors and received the same day a telegram: "Arrange to come home for good." This I did. Next day, Sunday, we had again public service. Monday morning at ten, Dr. Jenkins, to whom we had telegraphed for a boat, came himself with his yacht, as he said, to fetch me home. He said also, that my presence there had done good. By his direction one of the doctors gave me a clean bill of health. At 3 o'clock I was back at St. Francis Xavier's and at 4.15 in my old quarters at the workhouse.

Thus the last two weeks were passed, they live in my memory. They were for me not a sacrifice, but a vacation. Credit is only due to the Society for showing her readiness to assist the sick and dying. I wish from my heart, that when that scourge of God, the cholera, may fall upon the land, all my brethren may pass as hale and hearty through it, as I did, during my stay on Swinburne, the cholera island.

AN AMERICAN SCHOLASTIC IN CHINA.

The writer of the following letters, Mr. William F. Hornsby, is a scholastic of the province of Missouri who has just finished his philosophy and five years of teaching. During the past year he wrote to Very Reverend Father Anderledy, offering himself to be sent on the Missions—Zambesi, China Japan, or to whatever mission His Paternity might think well to send him. The late Father General granted his request, and chose for him the Portuguese mission of Macao, which was in need of English-speaking subjects. At the same time he wrote to the Father Provincial of Missouri, praising Mr. Hornsby for offering himself, and expressing his pleasure that the provinces of America were offering men for the Missions. The Father Provincial, though in sore need of men, made no objections to his going. Mr. Hornsby still belongs to the province of Missouri and has not been transferred absolutely. We hope that he will prove a faithful correspondent of the LETTERS.—*Ed. W. L.*

SEMINARIO DE S. JOSÉ,
MACAO, CHINA, Aug. 1, 1892.

DEAR REV. FATHER IN XT.

I sailed from San Francisco on June 25; July the 2nd I spent in Honolulu, and the 14th in Yokohama and Yeddo; I reached Hong Kong on the 20th, and finally arrived here one day later, early in the morning of July the 21st.[1]

You are aware that there are only three of our fathers here and two lay-brothers. Fr. Superior is professor of philosophy, and will have a class of theology this year, if I mistake not; Fr. Nuñez, a very kind man, is chaplain of the boys, and perhaps teaches a little; Fr. De Cunha, a large fine-looking young priest, is general prefect and teaches all the Latin classes. They do not speak English, fortunately for me, as I shall learn Portuguese all the faster. I can get along fluently enough with our fathers, but the other *Padres* are a little shy of Latin and I have very little communication with them.

[1] The distances travelled by Mr. Hornsby were as follows: From St. Louis to San Francisco, 2512 miles; from San Francisco to Honolulu, 2086 miles; from Honolulu to Yokohama, 3389 miles; from Yokohama to Hong Kong, 1593 miles; from Hong Kong to Macao, 46 miles. Total, 9626 miles.

There is a great field for labor here, and however much there may be to be done at home, I cannot but think that an English-speaking priest would consult the *greater* glory of God by coming to these parts. I wish your Reverence knew how much good could be accomplished here by a zealous and energetic English-speaking priest. The latter qualification is all important. If you could realize what a harvest there is to be reaped here, I am sure your zeal would bring you out here next summer. A father of the Maryland-New York Province is now, I understand, on the way to Manilla, and this time next year I hope there may be some father on the way to Macao. I never regretted so much as I do in the present circumstances, that I am not through with theology and ready for uninterrupted work in these parts. Fr. Gonçalvez, our superior, and the bishop and the people of the city were very much pleased to get me, if I may judge by the many kind attentions that have been shown me; how delighted they would be to get a priest! If any one cares to come, the time is favorable for application, as the new General will probably be glad to favor such applications at the beginning of his government.

This appeal for help is prompted by Fr. Superior, who is continually talking about the great field of labor for an English-speaking priest. He is quite enthusiastic in the matter, and I don't think he exaggerates the want.

July 29.—Yesterday a paper announced my arrival, and congratulated the college on the acquisition. English is greatly desired here, and to have a person, with an unpronounceable English name, as mine seems to be to the Portuguese, come all the way from America just to teach English, is quite an event in Macao. You must pray for me, that I may fulfil the high hopes centred in me. When I left home, I thought I was slipping off into obscurity, but to my great surprise I have become a personage of considerable importance.

HONG KONG, Aug. 5, 1892.

Dear Sister:

I am in Hong Kong on a little visit to the Dominican Fathers, in whose house I am writing at present. I came over from Macao last Tuesday to visit the Catholic college here, and to see the English book-stores and make arrangements for text-books to be used during the coming year. As Thursday was the feast of St. Dominic, the Dominicans kindly insisted on my remaining to celebrate it with them and to meet the bishop and some of the priests of the city

at dinner. I shall return home to-day, Friday, and I am utilizing a few spare moments to write this letter, which I shall mail from Macao. The American mail came in last Saturday, and I dare say there are some letters awaiting me in Macao now. I have not heard from home as yet; in fact, I could not have heard sooner, as the vessel which came in last Saturday was the first American mail steamer to follow the one that brought me to these shores, I can hear from home only once in two weeks.

To-day I shall breakfast on board the English receiving vessel—a kind of a supply ship of the English navy—as the guest of a certain Mr. Paget, who is an officer on board. We shall breakfast about noon, according to the custom here; the cup of coffee and small piece of bread taken in the morning, do not pass for a breakfast. This is the custom of Hong Kong, not of Macao; for at home we have a formal breakfast at half-past eight o'clock, and at noon tea and bread and a little fruit for those who want some refection, and at three in the afternoon we have dinner. At half-past eight in the evening tea and toast are served. You must remember that I do not live in a religious community at Macao. The rector of our college is a secular priest, and we four Jesuits take our meals with the rector, the vicar-general of the diocese and the canons of the cathedral. Our meals, breakfast and dinner, are served with great formality by two Chinamen in seven or eight distinct courses, three quarters of an hour for breakfast and one hour or more for dinner.

The only person connected with the college who speaks English at all, is one of the canons that dine with us. Canons are priests attached to a cathedral, whose duty it is to sing the office every day in choir. Of course I never saw a canon before I came out here. My friend, the English-speaking canon, is a very good-natured priest, an Indian (not one of our Red men but a native of Goa in India). The variety of complexions out here is something astonishing; the extremes are the fair English and the coal-black Africans, a few of whom I saw in Macao, and in between are the Chinese, the Malays from Timor, the swarthy Portuguese, and all degrees of mixture of these races.

You may be interested to know how it is that I am going to breakfast with an English officer. I was out walking yesterday with one of the Dominicans, both of us wearing our religious habits and clerical hats, as is the custom here, and we met this Englishman, a convert, a very pleasant gentleman with a strong English accent and a single eye-glass stuck up in one eye. He was very glad to see an

English-speaking Catholic clergyman, and he insisted upon my taking breakfast with him to-day.

There are Italian, Spanish, Portuguese, French and perhaps other priests, but there is not a single English or American priest in this English colony and much less in Macao. If I were only a priest now, I should be a very important person; as it is, I am much more conspicuous than is agreeable. I feel a little awkward wearing my cassock in the street, but it is the universal custom here and in Macao, and I think it is a very good idea. My cassock is a sort of a curiosity out here, as all the other priests, Jesuits included, wear cassocks buttoned down the front, without any belt, like the cassocks of the secular priests in America. A very fine young Portuguese gentleman said that he thought my cassock was "elegant."

I am finishing this letter one day later. I had my dinner or rather breakfast yesterday with my English acquaintance, among a lot of white-uniformed English navy officers, stalking about like the lords of creation. The English of Hong Kong, comparatively few in number, are the leaders and masters in everything. They look down on the Portuguese, to say nothing of less civilized races. There are few Americans in Hong Kong; the consul, a very nice gentleman and a few dentists seem to be the only representatives of our country.

When I got back to Macao yesterday, there was no mail for me, excepting a catalogue of the St. Louis University; the next mail will not come until Aug. 20. I was forgetting the most important item of news, which is that I had the happiness on the feast of St. Ignatius of receiving minor orders and the tonsure. At home the tonsure is not worn by clerics, but here all must wear it—a little round spot, about as large as a silver dollar, on the crown of the head, shaved clean twice a week. The fathers here generally wear beards and as I am falling in with the customs, I am growing a beard; I shall tell you in my next how it is progressing.

Aug. 26.—Since my last, we have had a visit from the other scholastic of this mission, who is studying theology at Shanghai with the French Jesuits. In Shanghai they all dress Chinese fashion from head to foot, and our brother caused a good deal of amusement when he appeared in his Chinese costume. Here of course we wear our cassocks and the clerical tonsure, and differ from the priests in Europe only by our beards. I am learning Portuguese a little and by the time this letter reaches you, I hope to be speak-

ing it with some fluency. It is not a difficult language, and under more favorable circumstances, I think I should have acquired a reasonable use of the language in a month. I don't think I have ever told you what kind of weather we have here in the tropics. The first two days that I spent in Macao were exceptionally hot, but since then the weather has been pleasant enough, the thermometer standing most of the time around 82° or 83° Fahrenheit. The windows and doors here are always open, and the air is fresh and pleasant. The atmosphere is generally moist in the summer, as that is the rainy season, and one seems to perspire much more than one would in the same temperature at home. It rains here during this season almost every day, but nobody minds the showers as they do not last long. One day last month, I was surprised to see the boys start out on a picnic in a heavy shower. There are thirty boys spending the vacation here; most of them are studying for the priesthood, and among others about a dozen Chinese. Some of those who are said to be studying for the priesthood are little boys, and don't know much, I dare say, about a clerical vocation.

A DAY IN JAPAN.

Aug. 25, 1892.

Dear Rev. Father in Christ,

P. C.

I wrote your Reverence a letter the other day; now the difficulties of a new language are yielding to persevering efforts, and things seem less blank than when everything around was unintelligible. As your Reverence and others kindly expressed a desire to hear from me in this part of the world, I take pleasure in writing something at present about my day in Japan.

In the early morning of July 14 we steamed up the Bay of Yeddo, and a little after day-break we were anchored in the fine harbor of Yokohama. Our vessel was to leave next morning, giving us just one day in Japan. Going ashore for a day was a pleasant break in the long passage of twenty-five days from San Francisco to Hong Kong. It was not unlike a holiday excursion after several weeks of the close application and comparative confinement of a scholastic's life.

A stranger crossing the Pacific, gets his first glimpse of Eastern civilization in Yokohama, and curiosities meet his eye at every turn. Travellers in Japan are all curio-hunters, and almost anything will serve as a curio, from the delicate antique lacquer-work, to the ungainly wooden sandals worn in the streets.

The *sampan* which took me ashore was an object of interest. It was a plain flat-bottomed boat of very simple construction, as its Chinese name *sampan*, three boards, would indicate. The two long oars trailing astern were composed each of two heavy pieces of wood, bound together and shaped so as to resemble, as the Japanese say, the fin of a fish. In the sculling motion of the oars, a large component of the force of each stroke, to and fro, seemed to be vertical, leaving a comparatively small efficient component; but the fact that the oars are never lifted from the water, gives the sampan in a heavy sea and a strong wind a decided advantage over the ordinary row-boat.

The two boys who handled the oars in my sampan were so scantily attired, that it was more than doubtful whether the two narrow strips of cloth, one serving as a waist-band and the other as a covering, could by the most favorable interpretation be considered decent. This absence of becoming clothing in Japan, was the more surprising, as the less pretentious natives of Honolulu, were as a rule quite well covered, though their island, 15° farther south, lies well within the tropics. But after the first slight shock, one easily becomes accustomed to the sight of the scanty attire. Muscular limbs, to be sure, and a full breast, and the graceful motions and postures of unconscious nature, are not without their aesthetic aspect. In the case of boys in particular, one can easily take a sort of romantic interest even in the little bronze figures on the coal-lighter, so long as their forms and motions can be seen without a view of their faces. For the open mouth, the protruding lips and teeth, the flat or retrusive nose, the scrofulous or disfigured countenances, and the brutal or stupid expression, features very common among the lower classes, are more than enough to strip the poetry from a form of classic beauty.

In the cities of China and Japan, the almost universal means of transit, other than that provided by nature, is the ubiquitous *riksha*, and a stranger's first novel experience ashore, is a ride in a riksha. The *jiurikish* generally called and written *riksha* for short, is a small-sized, two wheeled pony phaeton, drawn by a man. It is not bad riding in a riksha, and as the coolie trots along briskly, one does not miss the lumbering cable or the the noisy motor. Moreover, from an economical point of view, the riksha is valuable as affording an occupation, honest if not very lucrative, to the able bodied members of an overflowing population. The Japanese riksha coolies are the most respectful and smilingly obliging of mortals, to an old resident, but

not so to a stranger who is not willing to be imposed upon to the amount of three or four times the ordinary fare.

Having but a day to spend in Japan, I preferred to spend most of it in Tokio, the populous capital of the empire. Tokio is better known under its old name of Yeddo. It lies some sixteen miles north of Yokohama, farther up towards the head of the bay. There is an excellent railway service between Yokohama and Tokio; the hourly trains are run with a promptness to satisfy the most exacting. Returning from Tokio I was a little nervous about getting back to the steamer, and it was gratifying to notice, as we drew up before each station, that the minute hand of the station clock pointed to the schedule time of the trains arrival.

The middle classes of the Japanese, as observed in a second class coach, are scrupulously neat and clean, quiet and well-mannered. I was the only foreigner in the coach, but there was a Japanese opposite me in European clothes. The other passengers all wore the Japanese *kimono*, a long loose garment of silk, or some other fine and light material, folding gracefully over the breast, and secured at the waist by a belt. It impressed me as a becoming and easy garment, and I learned later that most of the European ladies and gentlemen in these parts use the Japanese kimono as a morning wrapper or ordinary gown. It was noticeable in the train that European coaches, with all the progress in the line of European civilization, had not done much to eradicate the oriental hereditary propensity of sitting on the feet. Most of the passengers slipped off their sandals unconcernedly and sat on one foot at a time, as it would probably have been a little inconvenient in a rail-road coach to have both feet on the seat at once. The coach was of English make, and at the stations there were signs in Japanese and English, about crossing the track only by the bridge and other such important precautions.

Reaching Tokio at an early hour, my first visit was naturally to the head-quarters of the Catholic mission. His Grace, Mgr. Osonf, Archbishop of Tokio, received me with the utmost kindness, and one of the fathers, thoroughly familiar with the language and customs of the country, took me around the city. Without this kind attention, I think I should have left Tokio without any clear acquaintance with it than could be obtained from the seat of a riksha, and without any more interesting experience than that of losing all my spare change to the smiling but unscrupulous riksha coolies. At the best, what can be seen of a large and populous city in a few hours? A ride through the crooked, narrow streets, between endless rows of low, squalid houses, a

panoramic view of the crowded half-clad population, a hurried visit to the famous temples of Asakusa and Shiba, a glimpse of the imperial garden and the aristocratic quarters of the city, a rush for the train and Tokio was behind me.

There is every appearance among the lower classes of Yokohama and Tokio of great moral corruption, so much so that it was a subject of remark when the passengers returned to the vessel after their day ashore. Those who know say that matters are not much better among the higher classes. They say that the wife of a well-to-do Japanese merchant does not hesitate to entertain a casual caller with worse than questionable jests and pleasantries, such as are not heard in more civilized countries outside of certain disreputable quarters.

There are about three thousand Catholics out of Tokio's vast population of over a million. The missionaries are French Fathers, belonging to the Congregation of Missionaries Apostolic. They are near neighbors of English and American missionaries; but the fathers have no communication with these neighbors, as they do not wish the people to have any reason for confounding the Church with the innumerable sects represented in Japan. I was told that the present progressive movement in the conntry was unfavorable to missionary work among the people. The consciousness of having a parliament and other important modern institutions, has puffed them up and directed their thoughts entirely to the interests of material progress and prosperity. The missionaries, to my surprise, make light of the Japanese parliament and reforms, and look upon them as they would upon little boys' efforts at seriously imitating the ways of grown up men. Generally the doings of Japan in the way of taking up Western civilization, however forced and radical they may be considered, are not viewed in any but a serious light. It is thought by some out here that China's slow and cautious policy is more prudent and will prove better in the long run, than the much talked of reforms hastily effected in Japan. However that may be, it is interesting for an American to see the evident superiority of the Chinese in Japan over the natives. The Chinese there are not laundrymen, they are important merchants and money-changers. They are rather taller than the Japanese, not so dark, and have more regular and intelligent features. They may be seen in the streets of Yokohama, neatly dressed and conspicuously serious, conducting themselves with the quiet air and conscious dignity of men who need not assert their superiority, because it is already sufficiently recognized. In Europe and America more Japanese of the better classes

are encountered than Chinamen of the same social standing, but those who observe the two nations nearer home, seem to have no doubt of the superiority of the serious, astute Chinaman over his artistic but frivolous neighbor.

Japan is certainly a more interesting place to visit, more attractive for one who is looking for the curious and artistic, but, as a field for missionary work, to-day as in the days of St. Francis Xavier, the great empire of China should certainly be chosen in preference.

Hoping to be remembered by the fathers and brethren at home, and begging an occasional memento in your Reverence's pious prayers and holy Sacrifices, I remain,

Your Reverence's humble brother in Christ,

WM. L. HORNSBY.

FATHER JAMES PERRON.

A SKETCH OF HIS LIFE

PART VII.

Father Perron's last days and death.

In July 1889, as related in our last number, Father Perron was sent to the new house of Retreats, which had just been opened on Keyser Island. He was to conduct retreats, and besides filled the office of spiritual father. It was here that he made his last retreat and it was only two months before his death. He did not mistake about his approaching end; in fact, he seems to have been enlightened by God that his death was very near. He writes of it plainly in the notes of this last retreat which he finished on the feast of St. Stanislaus. We give these notes in full, for though he was suffering much, his resignation and humility are most edifying.

RETREAT OF 1889.

I begin my annual retreat in the new residence on Keyser Island. Everything here is disposed for a perfect quiet during retreats, and there is no exterior obstacle to perfect recollection; the only trouble comes from my disordered interior. I beg of our Lord that he take possession of it himself. *Ipse (Jesus) se finxit longius ire. Et coegerunt illum dicentes: Mane nobiscum quoniam advesperascit et inclinata est dies, et intravit cum illis.*

I have now to prepare myself for death which cannot be far distant. I am most deficient in prayer and union with God. On account of this deficiency I suffer frequently from the aberration of my imagination and my mind. I must, then, apply myself especially during this retreat to that union with God by a full application of my memory, intellect, and will, and consequently all my other inferior faculties. *Quam dilecta tabernacula tua, Domine, virtutum. Cor meum et caro mea exultaverunt in Deum vivum.*

November 6. Second day.—I began this retreat with much suffering in my stomach, as it happens to me now and then. I blessed some water in honor of St. Ignatius. To day I feel somewhat relieved. I received some greater impression from the meditation on the foundation and on sin, viz., understanding somewhat better the foulness and foolishness of sin. Nevertheless I understand likewise that I am yet very far from understanding it as it ought to be understood by a religious, as I am. This understanding is the effect of grace; we must then pray for more grace, prepare and dispose ourselves for more grace. Grace is this precious evangelical pearl. (Matt. xiii. 45.) *Simile est regnum cœlorum homini negotiatori, quærenti bonas margaritas. Inventa autem una pretiosa margarita, abiit, et vendidit omnia quæ habuit et emit eam.*

November 7. Third day.—The relief that I felt yesterday morning did not last; in the afternoon I suffered more than on the foregoing days. I could meditate but very imperfectly. Nevertheless I have to thank God that I bear now these sufferings with less repugnance and interior disturbance than formerly. I understand that our peace does not consist in being free from these exterior troubles, but in *making* ourselves indifferent, first, to them, secondly, in embracing them cheeerfully for the love of our Lord Jesus Christ who embraced his cross (Hebr. xii. 2.): *Qui, proposito sibi gaudio, sustinuit crucem, confusione contempta*, all that is intended for me by him, that I learn more forcibly the utility, the necessity of prayer; that I humble myself.

November 8. Fourth day.—Yesterday I did not suffer as much as before. I continue to drink of the blessed Water of St. Ignatius. I meditated yesterday on the 2d week, as I had begun my retreat at noon on Monday. I begin to realize more than before the examples of perfect life given us by our Lord. The fact is that owing to our corrupted nature and more on account of the pressure of the devil, we feel averse to the contemplation of the life of Jesus Christ, practically considering it as a fiction, as an imposition upon us, unbearable to our nature, etc., whereas (Matt. xi. 28): *Venite ad me omnes, qui laboratis et onerati estis, et ego reficiam vos. Tollite jugum meum super vos, et discite a me quia mitis sum et humilis corde; et invenietis requiem animabus vestris. Jugum enim suave est et onus meum leve.*

November 9. Fifth day.—Yesterday I suffered as much as

before. I see that such is the will of God (Act. xiv. 21): *Per multas tribulationes oportet nos intrare in regnum Dei.* That I suffer is very little; consequently I must patiently and cheerfully accept it. I meditated to-day on the temptations of our Lord in the desert; I feel that I am yet very weak against these three temptations.—1. So much inclined to seek comforts without abandoning myself fully to the Providence of God!—2. So fond of human praise!—3. So ambitious!

November 10. Sixth day.—My pains have abated somewhat, thank God; though they are not yet over altogether. I meditated on the mysteries of the passion of our Lord. I have been much distracted during the time of my meditations. The ordinary objects of my distractions were worldly attainments, the very opposite to what our Lord is teaching us in his passion. This shows how strong yet are these worldly inclinations in my soul. I must embrace every occasion of mortifying them.

November 11. Seventh day.—I begin the meditation on the glorious mysteries of our Lord. I must learn in them how to live by faith (Hebr. x. 38): *Justus autem meus ex fide vivit: quod si subtraxerit se, non placebit animæ meæ. Nos autem non sumus subtractionis filii in perditionem, sed fidei in acquisitionem animæ.* I must make frequent acts of contempt of all worldly goods that are perishable and transfer all my desires to the eternal ones.

November 12. 8th day—Yesterday I again suffered more than the day before All this is very useful to me in order that I detach myself more from any attachment to created things, especially to my own self. There remains very little time to me of this mortal life. I must not lose any of that time to complete the necessary detachment. *Quid enim prodest homini si mundum universum lucretur, animæ vero suæ detrimentum patiatur?*

Father Perron's days at Manresa were full of suffering, and towards the end of the year he went to St. Francis Xavier's, New York, for medical treatment. Here he grew much weaker, still, he had sufficient strength to follow the community life, and in the first week of January he went to Fordham. The following letter tells us of his last days and holy death there.

NOVITIATE, FREDERICK, MD., June 19, 1892.

REV. AND DEAR FATHER,

P. C.

You wish me to send you a few lines about the last days of Fr. Perron. It is difficult to describe those days, because Fr. Perron was so unobtrusive. He never complained or wished to have anything; came to all the exercises regularly and would let no one know whether he felt better or worse, unless asked. The doctor ordered him to drink milk several times

between meals. And although I was there when the doctor gave the order, yet he came to me privately to ask permission to drink the milk between meals. He did not say Mass for a day or two before his death on account of the weakness of his stomach, but he came to meals and recreation; on the day of his death he did not come to first table, but was at the second table and then went to his room. After recreation I had to go down to the old cemetery to superintend the removal of our dead, and so I was not about the house that afternoon. Br. Kütter as usual made his rounds to the sick rooms, and on entering Fr. Perron's, found him seated in his rocking chair with his head inclined forward, and hands folded in his lap. He immediately notified me; and Fr. Prachensky thinking him still alive gave him extreme unction, but the doctor said that he had been dead for an hour or so. Fr. Perron seemed to be asleep. This was about 6 o'clock P. M., January 24, 1890.

In looking at his breviary, which was beside him on the table, I noticed that the marks were in the office of the next day, showing that he had begun the Matins for next day on the afternoon of his death.

His death as you see was in accord with the whole tenor of his life—not to be noticed nor to give trouble to others. He had no effects in his room except a breviary, a pair of scissors and a few other little things. He brought all his goods to the college in a valise—he had no trunk with him. So there was nothing you might say for relic-hunters except his clothing.

If I am not mistaken he came to the college two weeks before all alone and carrying his valise, although he was a very sick man, even more so than we could have known; even the doctor thought his death an unexpected one, as he seemed from all appearances to be doing tolerably well.

The cause of his death was his weakness of stomach, which had brought on other complications. He was the first to be buried in the new cemetery at Fordham. Fr. Provincial, who was making the visitation at the time, performed the funeral obsequies, and the cadets buried the old captain with military honors.

It is my opinion that the good father did not himself expect to depart so soon. I think he passed away while sleeping.—*Beati mortui qui in domino moriuntur.*

Yours in Dno.
JOSEPH ZWINGE.

Thus, like St. Ignatius, Father Perron died without the last sacraments, yet surely he was not unprepared, nor taken unawares. For several years he had begun to prepare himself for death, and his last retreat, as we have just read, began with these clear words, "I have now to prepare myself for death, which cannot be far distant." We cannot doubt that the preparation, as all he did, was well made, and

though when the time came it was a surprise to us, it could hardly have been such to him.

Father Perron's earthly life was indeed past, but as long as those live who knew him and conversed with him, so long will the memory of his holiness endure to encourage them. They will ever regard it a blessing to have known and been directed by one so dear to God, and though the lives of God's holy ones, as written in books, may impress them and incite them to strive more earnestly after virtue the living example of one they have known and loved will have a still greater effect. Thus his life though past still speaks to many.

Among his writings there was found after his death a poor little picture which was dear to him, he had chosen it from many others and he had signed it with his name. It is entitled *A la cour du Roi Jésus*, and represents the child Jesus in his manger of straw, with the ass resting his head on one side, while the infant caresses him with one hand and gives his blessing with the other. Below are placed the following words:

VOTRE OFFICE SERA CELUI DE L'ANE QUI
REÇUT LES CARESSES DE JÉSUS EN ÉCHANGE
DE SON ABNÉGATION.
Divin Jésus, faites que nous pratiquions l'humilité,
Jas. Perron, Soc. Jesu.
A. M. ✝ D. G.

The words, *Divin Jésus, faites que nous pratiquions l'humilité* are underscored, and under them are written in his own hand, *James Perron, Soc. Jesu, A. M. ✝ D. G.* It may be taken as the prayer and the characteristic of Fr. Perron's religious life. To this humility was joined a remarkable meekness. His countenance and action, as well as his words showed it, and this made a remarkable impression on strangers. His kindness was proverbial, he was a man of great heart as all those whom he knew and could trust will bear a willing testimony. Had he not learnt the lesson of the Heart of Jesus he had set before him in his third year of probation, and which occurs so often in the notes of his retreats: *Discite a me, quia mitis sum et humilis corde?* But it was not for himself alone. The practice of the lesson had won many a soul to God and incited many religious souls to strive more earnestly and courageously in the way of perfection. The example of that life still remains for those who have known him. Blessed for us if we too learn the lesson he taught us by word and example—our reward, as we believe his surely is now, will be exceeding great.

EN ROUTE TO THE GENERAL CONGREGATION.

Extracts of letters from our Electors.

114 Mount Street, Grosvenor Square,
London, W., Aug. 17, 1892.

Rev. Dear Father,
P. C.

Your Reverence as well as all the other fathers and brothers may be desirous to know how I came to this place. I shall endeavor to describe it as far as I am able. We started from St. Francis Xavier's, New York, a little after one o'clock on the 6th of August, as we were told we should be on the steamer by 2 o'clock. The steamer *Arizona*, where we had excellent accommodations, left the wharf 12 minutes after 3 o'clock, P. M., with sixty-four first class cabin passengers and about the same number of steerage passengers; the heat of the day was very great, and the fumes strong enough in a short time to cause effects of seasickness without the help of storms and unruly waves. We passed out of the channel of New York into the broad ocean between many excursions steamers, enlivened by merry music, gay and cheering people; on the shores to the right and to the left, beautiful gardens, sights of villas, fortresses, lighthouses, etc.

The Very Rev. Father di Pietro, S. J., Vicar Apostolic of the British Honduras (Belize), Fr. Meyer of St. Louis and myself entertained ourselves with affairs of the past, the present and future, until 6 o'clock when the bell rang for supper. The dining hall could have accommodated three or four times the number of guests, but was overheated with unpleasant air, and the boat being long and narrow, moved constantly first down to the right, then down to the left, thus causing revolutionary motions to the system and making the guests look rather serious, having but a few words to say, and being somewhat afraid of one another. We three fathers sat side by side at table with numbers 44, 45, and 46, and we had two or three Protestant ministers opposite to us who, some days later, insisted that I should submit to having my photograph taken by their travelling machine. There were other Protestant clergymen on board, and also a Rev. Mr. Brady from a parish near Troy, who was well acquainted with several of our fathers. The time after dinner, from 7 to near 11 o'clock, we spent on deck,

conversing, preparing our usual spiritual duties, and looking for the cool sea breeze which set in during night. Fr. Meyer and myself had a room to ourselves, measuring 12 by 10, and the steward made my bed a little wider for fear that otherwise the occupant might, during night, slip to the floor. The electric light on the boat and in the room was a pleasant arrangement. Right opposite to our room, also towards the outside of the boat, on the north side going east, the vicar apostolic had his cabin as large as ours, all to himself. My companions slept well; so did I as far as it went, about four hours. I was on deck next morning (Sunday) Aug. 7, from 5 to 8.30 when the bell announced breakfast. Very few persons were seen in those morning hours, during meditation and hearing Mass which was said many miles away. However, a lady passing up and down stopped me, as there was nobody else with me, and asked: "Father, are you not a Jesuit Father?" "Yes, madam," said I. "I thought so," she said, and after a little conversation walked away. During the same morning hours, we had in sight five schooners and one steamer, the *Servia*, going also to Liverpool; towards 8 o'clock, A. M., two more steamers came in sight going in the same direction; they were about four miles off. After 8 o'clock, not far from our boat, to the south, the first small whale made its appearance, spouting up sea water about two yards into the air, without being seasick as some of us seemed to be. No other whales were seen during the whole voyage. The weather was charming and the sea calm, with a little breeze from the north. At 10 o'clock the bell tolled for the Anglican service and for all other cut off branches of Christians. I heard them from my room singing a hymn in the dining hall; very few voices joined in it; then followed an allocution for about twenty minutes; all was finished with another hymn. We expected to give service in the steerage, but as there were scarcely any Catholics, the rosary was recited and thus all was finished. During the day, two more steamers came in sight, following the same direction as we did; also two schooners. Some few porpoises gave us some amusement. In the evening after dinner, which is always at 6 o'clock, singing and lively conversation went on till after 10 o'clock. Sunday, Monday and Tuesday we had calm and exquisite weather, though rather cold. Conversations of every kind followed, on politics, commerce, institutions, progress, and a great deal of nonsense. We saw two steamers far off, and a sailing boat; some birds followed us. On Tuesday at 9, A. M. a steamer was seen far to the north going west. A south

wind is blowing, and the captain predicts some unpleasant weather. Thus the smallest trifles on the ocean become of great interest in the absence of daily newspapers.

On Monday evening some gentlemen approached me, asking a multitude of questions to be solved, about the soul, sudden deaths of Mohamedans, and all such like people, and of persons without religion—what would become of them? What of Bismarck, said a Frenchman, if he does not go to confession? "My dear sir," said I, "if Bismarck comes to confession to you, I hope you will tell him the truth." Great laughter and great excitement. Then Darwinism came up and the reasoning powers of animals, granting them a soul as man, only in an inferior degree. What absurdities I had to refute till nearly 10 o'clock!

Aug. 7, we made 266 miles; Aug. 8, 349 miles; and Aug. 9, 346 miles. Aug. 9, at 2 P. M., a great sail boat was very near us. We are just beginning to go over the great Newfoundland bank where generally a great fog envelops you; but we had southerly winds and a clear sky the whole day; all are in good humor. Four small boats of three sails each passed us rapidly, pushed by the fair south wind, steering to Newfoundland; they were catchers of codfish.

Aug. 10. We have made 358 miles since yesterday, and are over a hundred miles beyond the Newfoundland bank, which we crossed about one third of its length on the southern side. A conversation with a Protestant gentleman of New York, and a visitor of public schools, turned on Dr. McGlynn; then on the public schools and parochial schools and religion in them. He praised the Jesuits; he said he knew Fr. Duranquet, who certainly must be in heaven. He said the Catholic religion was very good to rule the Italians, the Spanish, the Irish and all hot-headed people, but it would not suit so well the cool English and German people. It is a pity, he said, that we read so many Irish names among the clergy. "However," he said, "the Jews own the city of New York, but the Irish rule it." From such language you can see what a difficult and delicate task I had to set his head right.

At 4.30 P. M., a heavy rain came and continued falling till towards the next morning, when the wind veered around to the northwest.

Aug. 11. We made 340 miles since yesterday, northwest winds are blowing and the waves were heavy all day long. Some serious faces were seen here and there; also some sea birds looking like swallows and following us. In the forenoon, on the north side, a large sail boat passed us. The sluggish and sleepy head is not willing to study Italian. We

three companions looked over an atlas and studied some geography between free times to overcome annoyance.

This evening at 6.45 we saw a sail boat to the south going west, and about 7.30 o'clock a freight steamer passed close by going west and pitching terribly in the heavy seas. The wind was blowing briskly from the northwest, and the waves dashed occasionally on the deck. All through the night we had the same wind, the same rolling of the boat to the north and the south as also the same dashing of the waves; there were sometimes heavy clouds with an occasional sprinkling of rain. On the 12th of Aug., at 5.30 o'clock A. M., a three masted ship passed us very near by on the south side, going west. Towards 6 o'clock, A. M., there was a beautiful rainbow near the horizon to the southwest, there being rain in that direction whilst the sun rose clear in the east. Northwest winds are still blowing and we are rocked more than we would naturally desire; still, we have always been able to attend to our spiritual duties and hold amicable conversations, although we sometimes feel drowsy and sleepy.

At 8 o'clock, A. M., a big steamer, the *Amsterdam*, from Holland passed us, going west, with a great many passengers; flags were hoisted and cheering resounded from strange voices, and the greeting was cheerfully returned.

Aug. 12. At noon, 350 miles since yesterday; we are in latitude 50°, and about 21° west of Greenwich. The northwesterly winds gradually clear up the skies, and to-day and on the 13th, heavy clouds arise, pretty heavy waves roll on with an occasional shower and cold weather.

Aug. 13. Saturday, 12 o'clock, we made 345 miles; 50° north latitude and 19° west longitude. We are all well to-day notwithstanding the fasting of the anticipated vigil of the Blessed Virgin Mary. On this same day we had rainbows five times, most of them being double and most beautiful; we took them for a good omen, as they happened on Saturday, the said vigil. Conversations with gentlemen turned on the infallibility of the Pope, the number of Popes and their age.

Aug. 14. Sunday; during last night the wind came from the south and continues from that direction; the heavens are misty, damp, with occasional rain; only five birds were seen in the forenoon, one of them away up in the clouds; I thought it came from Ireland. At 3 o'clock in the afternoon, the ninth day of our lucky voyage, we were told that late in the evening we should be at Queenstown. Aug. 14. It is just a quarter past ten o'clock; the bell is tolling for the Protestant funeral service. Catholics are not even al-

lowed to meet in the saloon of the 2d cabin passengers; the captain says it is against the rule of the boat.

Aug. 14, 12 o'clock; we made 345 miles since yesterday; we are yet 104 miles from Queenstown; we are opposite the Skull, the furthest southwest point of Ireland; we can see it notwithstanding the drizzling rain. At half past one o'clock we noticed about twenty miles of mountains running eastward from the Skull, County Kerry; after about fifteen minutes, rain intercepted the view. At 4 o'clock, P. M., the weather almost suddenly cleared up and we could see the southern shore of Ireland from the extreme west, between 4 and 8 o'clock, all the way to Queenstown, where some passengers for Ireland left our boat, the *Arizona*. Between 4 and 7 o'clock, P. M., six steamers passed us going westward; we saw many interesting lighthouses built upon rocks in the sea, and prominences on the main land. We saw especially the promontory of Kinsale where the steamer *Chicago* was wrecked; two masts were still sticking out of the water and part of the hull, but the stack and machinery had disappeared. The entrance into Queenstown harbor is magnificent with its gorgeous lighthouse to the right on entering the harbor; you see nice residences on the top of the hills, the grand fortress on the height to the left, and some miles further in the harbor Queenstown spreading out right and left, and ascending tier upon tier to the top of the long mountain with ten thousand lights to greet you, for it is a little after 8 o'clock and night is setting in. We left the harbor towards 8.30 o'clock, P. M. Night is upon us, a perfectly quiet night, and next day we went up the channel between England and Ireland; the sea was as calm as a lake, the sun shining bright, whilst clouds, like a sort of a mist were hovering over both countries, which we could not see, as we were about midway between the two islands; but we saw three steamers, two towards Ireland and one towards England. It is now about 7.30 o'clock, A. M., of Monday, 15th of Aug., and we regretted exceedingly that we could not say Mass on the Assumption, nor on the two previous Sundays. However, thank God, we have had most propitious weather all the time of our voyage.

From 9 A. M., we saw the coasts of England, romantic islands, lighthouses, mountains, fields well cultivated and fenced in, houses and farms with wind mills, some of them in motion; we saw sailing boats and steamers without number; the high northern mountains of Holyhead, and then the northern coast of the land, till we reached Liverpool in the afternoon at 3 o'clock, having all the time delightful, clear and agreeable weather. I said the *Te Deum*

with all my heart. We soon passed through the custom house, and at 4 o'clock we were cordially received by our fathers in their residence. We visited the church with its six altars and prayed, and thanked our Lord and the Blessed Virgin for our happy voyage.

On the 16th of August I said Mass with great delight at 6.15, A. M., at the altar of the holy Rosary. In the afternoon at 2 o'clock, we took the express train for London, where we arrived at 6.45 P. M., at 114 Mount St., the residence of our fathers. We met Fathers Healy and Higgins, who will go to the continent to-morrow whither the two Provincials have already gone. In two or three days we shall go to Paris, etc. My health is greatly improved. Cordial salutations and God's blessing to all.

Ræ. Væ. Servus in Xto.

B. VILLIGER.

ST. STANISLAUS COLLEGE,
MONS, BELGIUM, Aug. 26, 1892.

REV. DEAR FATHER IN CHRIST,

P. C.

I have an hour or two left, and I shall try to recall what happened since I wrote to your Reverence. Aug. 22, octave of the Blessed Virgin Mary, at 11 o'clock, A. M., Father Meyer and myself left London with its fogs; the weather soon cleared up and we had most beautiful sunshine all the way to Dover, where we arrived at 1 o'clock, P. M., with the steamer ready for Calais.

The channel was calm, the weather fine, the atmosphere rather fresh, and in an hour we were at Calais which we could see with its fine churches, fortresses and houses, all built upon a perfect low and flat plain, apparently scarcely above the sea; we saw its dykes, ramparts and gardens, and after passing the custom house we seated ourselves in the cars for Paris. Leaving Calais at a quarter before 3 we reached Paris at 7 P. M., having stopped but once at Amiens. Your Reverence must of course piously suppose that we did not omit the *Itinerarium*, the *Ave Maris Stella*, and the other usual exercises every day; to mention this once, suffices for all days. At Paris a cab brought us to Rue de Sèvres, where we were most cordially received by the Superior Fr. Matignon, and the rest of the fathers.

Aug. 23. I said Mass at the altar of the Martyrs where our fathers are buried, whom the canaille of Paris had massacred; many miracles have been performed there; the process of canonization has already been commenced. Our

Gothic church here at Rue de Sèvres is very fine; the nave is about 40 feet wide, beyond which, right and left, run recesses between piers for side altars and confessionals; the depth of the chapel is about 18 feet; the fathers hear a great many confessions; there are communions at the altar of the Martyrs every day and at all the Masses. St. Ignatius College, about two miles from here, is a large, solid structure with tolerably wide corridors; they say they have about 600 scholars going frequently to the sacraments. The church of the Blessed Trinity is very large, and very fine, the same style as the Gesù in Philadelphia. Notre Dame des Victoires is also fine and tolerably large, but nothing extra, except the numerous candles burning at the side altar to the right near the sanctuary, the main attraction is the devotion to our Lady. The walls everywhere are covered with *ex votos*. The Madeleine, looking like the main building of Girard College and nearly as large, is a mere profane hall. The Augustinian church is large and good.

But what above all surpasses your expectation is the Basilica of the Sacred Heart on Montmartre, all of greyish or yellowish white stone, cut smooth, inside and outside. It is still far from being finished. The main nave is about 60 feet wide, from pier to pier, supporting the vaulted stone roof, then come two aisles, one on each side, about 25 feet wide in the clear, with many chapels, the ceilings are all vaulted with stone of the same color as the whole church, with perfect semicircular arches like the Gesù, which have a very fine effect, only being all hewn smooth stone it cannot be perfected by frescoes. The main body of the church is somewhat longer than the Gesù and looks very similar to it, only from the floor there are about fifteen steps up to the sanctuary, which is nearly as long as ours at the Gesù and nearly as wide, having three large standing candelabras with many candles on each side about fifteen feet apart, the first standing half way up on the steps to the sanctuary. The present altar of marble is similar to that of the cathedral of Philadelphia, the background and sides having openings through which outlines of the chapels which surround the sanctuary may be seen. This produces a fine effect. When we entered the church, about 4 o'clock, P. M., we noticed a good number of pious worshippers, priests, Capuchins, sisters of various orders, and fashionable ladies, kneeling on low chairs, whilst in the sanctuary the altar was lit up with many wax candles. A priest in cope with servers at the altar was exposing the Blessed Sacrament. He had to ascend a good many steps to put the costly and large monstrance on the tabernacle under a high and apparently

golden canopy, whilst the acolytes with their torches knelt in a row a little further back towards the people. It reminded me forcibly of the Gesù. We prayed fervently to the Sacred Heart for grace, by the intercession of St. Ignatius and his companions who here laid the foundation of our Society, that we may be filled with the same spirit and generosity in our own day and have a good success in the future Congregation.

Aug. 25. We left Paris at 8.20 A. M., and reached Mons, Belgium, before one o'clock. The fathers at our college of St. Stanislaus received us cordially and we were delighted to find there Fr. Croonenberghs. In the college there are 400 scholars, counting boarders and day-pupils. We are going to Tournai, Brussels, etc. Kindest regards to all.

B. VILLIGER.

SCHOLASTICATE OF LOUVAIN,
BELGIUM, September 7, 1892.

REV. DEAR FATHER IN CHRIST,
P. C.

Aug. 26, at 1.33, P. M., we left Mons, and arrived at Tournai about 4 o'clock, P. M., Father Croonenberghs accompanying us, partly as an introduction to our fathers, and principally to show us the wonders of that city. At the college they have about 260 students, externs and interns.

Aug. 27, at 3.18 P. M., we went to Brussels where we arrived at our college of St. Michael at 5, P. M. The college has 950 students, all externs; the church is nice, but not as large by far as the Gesù in Philadelphia. The unfinished church of the provincial's residence is Gothic, small but handsome. Some five of the Bollandist Fathers live at the College of St. Michel and have a large library; the rest of the fathers and teachers were at the villa. Here I found our Very Reverend Father Provincial Campbell, and learned that the Congregation had been postponed for about two weeks. We concluded that I better make my retreat now than postpone it, not knowing how long the Congregation may last.

Aug. 29, at 1.15 I went to Louvain, and that evening I began my retreat. At Louvain there are over one hundred scholastics, philosophers and theologians; many brick buildings of three stories are connected together, having small gardens with flowers, fruit and shade trees between them; the corridors are small, about five feet wide, and there are many small staircases where it is not easy for two persons to pass. The church is a little larger than that of the Assumption at Philadelphia, and in the same style. At a spec-

ial altar to the right is kept the heart of St. John Berchmans. I said Mass there twice. I hope he will intercede for us at the Congregation, whither I shall start probably to-morrow; for I do not exactly know how many days it may take. So, then, kindest regards to all and please pray for us.

Ræ. Væ. Servus in Xto.

B. VILLIGER.

LOYOLA, SPAIN, September 19, 1892.

REV. AND DEAR FATHER,

P. C.

The Congregation, to the delight of all of Ours, is to be held here and will commence next Saturday. I resume the account of my journey to this place. On Sept. 9th, Fathers Higgins, Meyer, and myself left Brussels for Paris where we arrived at 12.45 P. M. Fr. Higgins went to Rue de Sèvres to meet Fr. Healy who is there; while Fr. Meyer and I went to the German church of St. Joseph. On Sept. 12, we left Paris and passing through Poitiers reached Bordeaux at 6 P.M.

We stopped at the residence of our fathers, where they have in the chapel a great number of fine reliquaries. I believe I counted twelve of them, one containing relics for every day in the year; others had relics of five or six inches in length. In their small church, which is forbidden to be opened to the public, they have two bodies of saints from Rome.

Sept. 13. We went to see the great college of Ours, called Tivoli, which possesses large grounds and a fine four story building of 300 feet in length, having a fine front, and, in the centre of the rear a projection of about 200 feet containing the students' chapel and above it rooms for the professors. Near by, they have an apostolic school for such boys as promise to be missionaries or religious after their studies. They have fifty boys now, having had for these fifteen years of their existence, one hundred and fifty students, of whom seven have died, one hundred and fourteen are in the service of the Church, five did not persevere, and twenty-four have left for the sake of health, or incapacity or doubtful vocations. They are supported by charitable contributions.

Sept. 14. At 8 A. M., we started from Bordeaux for Lourdes. Passing through a country filled with pine forests we reached Pau about noon. From this place the railroad brought us in about an hour to Lourdes ascending insensibly along a clear and placid streamlet. Right and left are met villages with their modest churches, all standing in well cultivated fields. Keeping the Pyrenees on our

right, we are soon passing between hills covered with fine verdure, then almost bare mountains, cones of a thousand feet in height; then the valley, enlarging to a mile and a half, shows to the right across the clear streamlet below, the grotto with its hundreds of burning wax candles. A few steps farther on are seen the spigots, offering to you the healing waters of Lourdes. Right above the Grotto, on the rocks, stands the Gothic Basilica, so situated that the side altar on the epistle side stands almost directly above the Grotto which has its stone ceiling blackened by the smoke of the candles.[1]

We left Lourdes at 5 P. M., to return to Pau, and as we passed again in view of the Grotto and could look down upon it lit up with its candles, all those in the cars got up from their seats and saluted the Blessed Virgin. We spent the 15th at Pau and visited its churches and the ancient chateau. Our church at Pau has been closed by the government so we were obliged to say Mass in a sort of catacomb.

On the 16th we started for Bayonne, then San Sebastian, Irun, Tolosa, and Zumárraga, which is the nearest station to Loyola. It is at a considerable height above the sea and from it the creek Urola begins to flow downwards toward Loyola. It winds right and left between hills and mountains which rise from 300 to 1000 feet, here and there cultivated and covered with wood from ten to fifteen feet high, consisting principally of chestnut trees. The valley through which it flows is about half as wide as our play ground at St. Joseph's. A fine smooth macadamized road follows its course for about twelve miles to Azcoitia, Loyola, and Azpeitia. The riding was free from all jolting and was a real pleasure journey from 5 to 7 P. M. As it approaches Loyola the valley widens to the breadth of a mile. From Loyola we see around us various hills of fine contour, at least a thousand feet high. The nearest one is of white marble from which the church and the college have been built. On alighting at the college we met the Vicar General, the Italian, German, and English Assistants, the Secretary of the Society, Fr. Rota, besides the fathers of the college, the rhetoricians, and the novices. The climate is most healthy, and we have milk which is milk, and wine which is such as we have found no where else. I said my first Mass here in the room where St. Ignatius passed his days of convalescence after he was wounded at Pampeluna, and where he had so many heavenly visitations. With kindest regards to all.

B. VILLIGER.

[1] We regret that want of space compels us to omit Fr. Villiger's description of Lourdes.

The following is from another of our Electors, who travelled to Spain by a different route.

30 via Montebello, Milano, Italia,
Sept. 11, 1892.

Rev. and Dear Father,
P. C.

My last letter was from Paris. I believe I told you that I said Mass at the altar where our five Martyrs of the French Commune are buried. On August 15, I went early (at 4.30) to the rue Haxo, where three of them were executed. On that day I celebrated Mass in a little chapel, open to the public, which the zeal of one of our fathers with the devotion of the faithful has erected and maintains. A congregation of religious, who teach the Christian doctrine in the surrounding district, have charge of the sanctuary.

From Paris I went to Luxembourg. A brother and a nephew of one of our fathers, both priests, received me at the station. Another brother, the president of the *convictus*, is the Vicar General of the diocese, and a member of what they call the Chambre des députés—the congress of the Grand Duché. He is a most eminent man, highly educated, very spiritual, and a great friend and admirer of the Society. He treated me with all possible regard, and made me stay with him.

From Luxembourg I joined Fr. Campbell in Arlon; and on September 2, we left for Bâle on our way to Innsbruck. The road from Bâle to Buchs we travelled by daylight; it lies through a most magnificent Swiss valley, the Alps on both sides, and neat villages lining the route. We passed Feldkirch during the night and reached Innsbruck on Sunday morning, September 4, fresh snow covering the tops of the neighboring mountains, while it was raining in the valley. I said Mass at a side altar in our church, where the body of St. Pirminius, the companion of St. Boniface, is preserved, the bones are clothed in the episcopal robes.

The fathers received us with the utmost cordiality; we felt at once at home, the more so as our scholastics did all in their power to make our stay agreeable and useful. They showed us all the remarkable sights in and about Innsbruck. In the time of Blessed Peter Canisius our fathers worked most successfully in all that part of Tyrol; and, in fact, throughout Germany. At Hall, a small town, some eight miles from Innsbruck, I saw the former college of the old Society, and the house where Blessed Peter Canisius resided as Provincial of Germany.

The faith in Tyrol is very strong, and quite pronounced.

Everywhere, one sees holy pictures and statues; in the streets, over stores and private residences, on public buildings, etc. A "via crucis," built by Maximilian, lines the road from Innsbruck to a sort of Calvary chapel, about three miles from the city. The story goes that Maximilian made the way of the cross there barefoot.

On September 8, we left for Trent, by the "Brennerbahn;" built, as far as possible, along a famous Roman road—the "Brennerstrasse." The latter was from Innsbruck over Trent to Verona, to connect Italy with Tyrol. The railroad has thirty tunnels between Innsbruck and Trent, a distance of 117 miles. It ascends gradually to a station called "Brenner," which is 4459 feet above the level of the sea. Several mountains, however, near Innsbruck and along the road are 7000 feet high. For a time we travel a little above the clouds. On our way to Trent we saw Brixen, with its venerable cathedral. We reached Trent at 8.50 P. M. In the morning I said Mass in the church called Santa Maria Maggiore, where the council of Trent held its sessions. I could not help being touched by the thought that our early Fathers served the cause of the Church of God in that very edifice. The "Dom," or Cathedral, of Trent is also a remarkable old structure.

On Friday at 1.43 P. M., we left for Verona, which we reached about 4.30. After looking up the churches, we left the next day, for Milan, making a most delightful journey through an earthly paradise, as one might call it. On the right and left, are the most beautiful plantations, in endless variety; on the right, in the distance, the snow-capped Alps, also the "lago di Garda." Brescia is on the way, with its cathedral of the 9th century. The weather was most favorable; and I must say that I have never seen anything finer in nature. Our fathers here received us with open arms; they had heard that we would arrive in the afternoon. After resting a while, we went to see the wonder of Milan—I might say, the wonder of the world—the "Duomo" or Cathedral. Imagine a structure, strictly Gothic, marble throughout, roof and floor included, 400 feet high, 492 feet long, 298 feet broad; under the dome the height is 258 feet. There are 52 pillars in the interior, 90 feet high and 12 feet in diameter. The Cathedral has 106 pinnacles and 2500 statues. I climbed to the very top, close under the bronze statue of the Blessed Virgin which crowns the edifice. From that spot one has a magnificent view of the city, of some of the highest peaks of the Alps, also of the Appenines in the south. But one must see the Duomo to appreciate what can be said about it.

This afternoon we paid a visit to the church of Sant' Ambrogio, a venerable old church, which was begun in the fourth century. We were shown some precious relics, among others the relics of Sts. Ambrose, Innocent, Gervase, and Protase. Also the Brera, a college of the old Society, now the public library, a most magnificent structure largely of marble. Then San Vittace, with its many paintings; and Santa Maria delle Grazie, with its rich decorations and numberless paintings.

LOYOLA, AZPEITIA, GUIPUZCOA, SPAIN,
Sept. 26, 1892.

My last letter was from Milan. Before leaving that city, I had the pleasure of seeing the original of the "Last Supper" by Leonardo da Vinci. Of course none of the copies comes up to it; not even in any particular. In another fifty years, the original will be ruined, judging from the decay now in progress.

On Sept. 13, we took the train to Genoa, 103 miles from Milan. The road lies through a beautiful country, with rich fields most carefully cultivated. Certosa, Pavia, Voghera, Tortona, Novi are on the way. Though we had not been announced, the fathers received us with the utmost cordiality. Rev. Fr. Vicar had left Genoa that same morning at 7 o'clock; so had the Superior, Fr. Razzini—and Fr. Salis Seewis. This was rather providential, because the afternoon trains brought a provincial and three electors, all on their way to the General Congregation; the accommodations of the house itself being very limited. The fathers live in a "flat," their fine library being distributed in all the rooms, the refectory included; even the corridors are lined with bookcases. Yet even this precarious existence they appreciate, not knowing how long it may last.

When we were at table, I noticed a young man, in secular attire, bearded. On inquiring who he was, I was told that he was the cook, a brother, who had to let his beard grow because in a few days he would have to report in a neighboring city for six weeks' military service! He is an excellent religious, a very able brother. He speaks French fairly well, so that he could tell me his story. Of course he dislikes very much to go, but he is brave and virtuous enough to stand the trial.

In the afternoon, one of the fathers offered to show us the harbor, where two American men-of-war were at anchor. We made use of the opportunity to see one of these ships in all its details—the American "boys" being delighted to oblige the two "American Priests." More than half of the

crew were Catholics, and no provision was made for their spiritual needs. Some seven or eight American seminarians are at Genoa preparing for the priesthood; they happened to be on the vessel as we arrived, and recognized us without any difficulty.

As we returned in our boat, the yacht of King Humbert passed us—he was staying in Genoa for the Columbus celebration. At the appearance of the King, all the war vessels in the harbor thundered forth a salute—one seemed to be in the midst of a naval battle. At least there was noise enough for a battle.

Genoa prepared a magnificent exposition in honor of Columbus; there was no end to the festivities. The city was full of strangers; so much so that we saw less than we would otherwise have done. However we visited the "Duomo" a fine old church, very large. Also Sant' Ambrogio, the former Jesuit church; its altar piece is by Rubens. Then, the old college of the Society, a most magnificent structure, now used as a municipial building. Everywhere in these European countries one finds traces of the Society and its seal—a sight at once joyful and sad.

On Sept. 15, we left Genoa by the 7 o'clock train for Marseilles—a distance of 267 miles. Our way led through Savona, St. Remo, Monaco, most superbly situated on the Mediterranean, Nice, with the historical Villafranca quite near, Cannes, Toulon. Through Italy to Nice, the route lies through a garden of rich plantations; vines, olive trees, dates, oranges, lemons, and bananas abound, also palms and palmettos. The blue mediterranean on the left was always in sight during the first half of the journey, except when one of the 60 or 70 tunnels intervened; on the right, there was one continued garden scene, with the Alps as a background.

We arrived in Marseilles at 9.50 P. M. The fathers of the college received us with frank and warm affection. We said Mass next morning in an improvised students' chapel—the government had closed a large hall, with a seating capacity of 1200, which had been serving as the college church. The college is doing good work; but I fear the fathers may experience greater vexations in a few months. *Nous verrons.*

One of the fathers was at our disposal all day, with instructions to show us whatever could be of interest to "the American Provincials." Accordingly we visited the harbor; the former residence of Napoleon III., now an art museum and zoological garden, everything most beautifully laid out; the triple church of St. Victor, where St. Mary Magdalene lived and died, with its remarkable catacombs full of the tombs of saints. It was in this church that the famous Cassian

lived. The new cathedral is a fine structure, all marble inside, Byzantine style. Notre Dame de la Garde came next; also the Isle d'If, of historic fame.

On September 17, we started for Port Bon, a Spanish town on the frontier. Though the distance was only 237 miles, we reached Port Bon only at 4 o'clock on Sept. 18, the various changes of trains at Tarascon, Cette and Narbonne causing considerable delays. Olive trees and vineyards everywhere, but the country is less fruitful than in Italy. On our way we pass through Arles, Nimes and Montpellier. The Pyrenees are on our right as we reach Port Bon. Indeed we had every chance of seeing them, as we were kept there in quarantine from 4 A. M. till 1 P. M.; the Spanish authorities being afraid of the cholera. Hence a quasi medical examination on our arrival, "fumigation" of our underwear, etc. At last we were permitted to take a sort of accommodation train to Barcelona (1–7.30 P. M. for 108 miles). But the hearty welcome which the Spanish fathers gave us, made us soon forget the unpleasantness of the preceding twenty-four hours.

In Barcelona we have a church and a fine college. You know that this city is full of interesting remembrances for the Society. Everywhere you meet traces of the life of St. Ignatius in the city. And here I may say that the Spanish fathers seem to have inherited the zeal and virtue and thoroughness of the Saint. They are, as we would say, "wide awake." I was fairly astonished to see how eminent they are in everything; studies, religious life, discipline, government. Yet they are extremely gentle, polite to a fault, perfect gentlemen, full of genuine charity, not in the least wooden or oldish. They edified me more than I can say. We were perfectly at home in every one of their houses. Nearly all of them speak French, some speak English.

Other points of interest in Barcelona are the fine cathedral, the monument of Columbus, the Plaza del Palacio, La Merced, Santa Maria del Mar. In the latter church is a stone on which St. Ignatius knelt when begging alms previous to his journey to Jerusalem. One of our brothers, of the Province of Aragon, now 80 years old, has filled the houses of the Province with excellent oil paintings. They are largely pieces that commemorate the history of the Society. Undoubtedly the work is well done.

On Monday, Sept. 19, we left for Manresa (4–6.30 P. M., 40 miles). We would have gone direct to Loyola; but word had been left at Barcelona from Rev. Fr. Vicar that we should go by way of Manresa, Saragossa, Tudela, Bilbao. We did so. The good Rector of Barcelona made us

travel "first class," and insisted on defraying all our expenses. We were accustomed to travel "second class" in Europe, there being ordinarily three classes. By the way, the other Spanish Superiors did likewise; besides accompanying us to the station, they came to meet us there whenever our arrival had been announced!

The route from Barcelona lies through a gradually wilder country, till the climax is reached at Montserrat, close to Manresa. Olive trees and vines everywhere. The rocks of Montserrat make a wonderfully deep impression, as one reflects that the road leads over ground hallowed by the Saint's presence. There is still the old Roman bridge which St. Ignatius crossed to get to Manresa from Montserrat. The very road he travelled is pointed out. More about Manresa in my next.

LOYOLA, AZPEITIA, GUIPUZCOA, SPAIN,
Sept. 30, 1892.

REV. AND DEAR FATHER,
P. C.

The last time, I left you at Manresa. On Tuesday, Sept. 20, I had the privilege of saying Mass in the *cueva* (grotto), the place where St. Ignatius wrote the Spiritual Exercises. The *cueva* has been made into a chapel, and forms part—a sort of Catacomb in the rock—of our house and church at Manresa. Manresa has about 14,000 inhabitants. Though the house is outside the city limits, the town people come to Mass in the *cueva* as early as 5 o'clock; there are Communions at this altar at every Mass. The inhabitants of the town and of the surrounding country are very much attached to St. Ignatius; they have recourse to him in every trial and in every danger. It is owing to this great attachment, which extends to our fathers and generally to anything relating to the Society, that the infidel government does not dare to disturb Ours at the *cueva* of Manresa. Signs of future persecution, however, are not wanting. Thus the mayor of the city imposed such conditions for the continuance of our college in Manresa itself, that the fathers had to close it.

Adjoining the closed college we have a second church in Manresa proper, which contains the *raptus;* i. e., the place where the *raptus* took place, during which the Saint is supposed to have received from God the idea of the Society. I was shown the very tiles where St. Ignatius rested his head during the *raptus.* Through a hole in the tiling, the pious faithful can, at certain times, obtain a little earth from that hallowed spot.

In connection with the *cueva*, as they call the house of third probation because of its being built on and around the grotto, there is a large building which serves as a "House of Exercises." To this house priests and others come for their retreats, either privately or, more generally, in common. Retreats are always going on. During my stay at Manresa, there were about fifteen or twenty priests, under the direction of one of our fathers, in retreat. Everything is admirably arranged for the purpose.

On Sept. 20, we left Manresa for the ancient city of Saragossa—the Spaniards call it Zaragoza, i. e., Caesarea Augusta. It is 188 miles due west of Manresa. The Rector of the college and another father were at the station to receive us. Our college is a magnificent building, with spacious grounds, large gardens, just at the outskirts of the city. In another part of the city we have a residence and church, formerly the property of the Dominicans, given us for our use by the Cardinal Archbishop. There are two cathedrals, both very large and rich: the larger of the two is called "el Pilar," from the highly venerated statue of the Blessed Virgin, on a jaspar pedestal. Pilgrims from all parts of Spain come to worship at this shrine.

At three o'clock P. M., Sept. 21, we were on the way to Tudela, 56 miles from Saragossa, where our fathers have built a fine college to replace the one that has been closed at Manresa. You see they don't rest on their oars; they are not wanting in fortitude and energy, they are bound to work. This spirit of undaunted, zealous activity, you can see in every one, brothers, scholastics, and fathers. The college at Tudela covers as much ground as the whole of our building at St. Louis; the walls are extremely massive and strong. In general one can say this of all our buildings in Spain, and on the continent.

As usual the worthy Rector of Tudela took us to the station (on Sept. 22, for the 8 o'clock train) for our journey to Bilbao, 165 miles northwest of Tudela. This journey leads through a mountainous country—valleys uniformly fertile, especially as one approaches Bilbao. We arrived at 6 P. M., two fathers being at the station to receive us. At Bilbao we have a boarding school for higher studies; so that the college is properly a university; 280 students, sixteen to twenty-eight years of age, can be accommodated. All have private rooms. There are four divisions for refectory, studies, recreation. Everything is in first-class style and order. Even Georgetown cannot compare with the institution. The Rector of Bilbao, Fr. Muruzábal, a most eminent man, is among the Electors; in Bilbao we also met Fr. Campo

Sancto, the Provincial of Portugal, with one of his Electors. After visiting, on Sept. 23, our fathers at the residence, and seeing their fine church, also the harbor of Bilbao, some seven miles by rail from the city proper, we started on our last journey to Loyola. We arrived there that same evening, in time for the opening of the Congregation.

Loyola is situated in a beautiful valley, between two small towns of about 5000 inhabitants each—Azcoitia and Azpeitia. Loyola itself belongs to the parish, and communal administration, I think, of Azpeitia. The old castle of Loyola forms an integral part of the present house of our fathers. The house itself is built round about the old castle, but one can, without difficulty, distinguish the old structure by the low ceilings. The whole of the *casa santa*, as the former dwelling-place of St. Ignatius is called by Ours and the people round about, has been made into one entire sanctuary, i. e., several chapels and oratories—altars everywhere. The room of the Saint, the same room where he lay sick, is the main chapel of the *santa casa*, with three altars, the main altar being on the very spot where the Saint's bed was. I said Mass at that altar on Sept. 27; and since my arrival here I have been saying Mass at one of the side altars—St. Francis Xavier's—in the same main chapel of the *santa casa*. The floors everywhere in this sanctuary are marble; ceiling, walls, and windows are most rich; the altars and other ornaments are in keeping.

As is to be expected, the people of the entire neighborhood, even beyond the towns which I have mentioned, have the greatest veneration for the *santa casa;* and, in fact, for this whole house. They are here all through the day for their devotions, men as well as women. Some arrangements have been devised, it would seem as far back as the time when the first Loyola was built, in the first century of the old Society, to give the people access to the *santa casa*, i. e., to the main chapel, without interfering with the *clausura*. However, they can never get as far as the altar, as a grate-like partition marks the place where the *clausura* begins. Holy Communion is distributed there at every Mass, and of course the Blessed Sacrament is kept there all the time. I think the Blessed Sacrament is kept in four different places about this building. The real centre of the building is a large church, a rotunda, said to accommodate 3000 people; a fine, rich church it is, altars all around—marble everywhere. A portion of the house is quite old, as I have said, but well preserved, very massive, spacious, high ceilings, higher, I think, than ours at St. Louis; corridors

nearly twice as wide. The church also seems to be of ancient date. Not many years ago, a large addition was built, modern, yet in keeping with the old structure. The people of the neighborhood came in crowds to work at the new building, and to bring lumber, stone, and other material. All in all, this house is something "immense," as one must put it; it will take most of us a month to "find our way;" as a rule I "lose myself" once or twice a day when returning from the recreation room. The distances at St. Louis and Chicago, or Cincinnati, or Woodstock are simply trifling compared with the distances in this house.

Some years ago, in 1880, I think, there was danger of our fathers being disturbed at Loyola by the ill-affected party in Spain: and it was feared that violence would be used. When the rumor reached the neighboring villages and towns, the population marched out like one man to defend the fathers.

Last Sunday the three Missouri Fathers, and Fr. Velez, formerly a theologian at Woodstock, now stationed at Madrid, and at present Elector for "Toletano," visited Azcoitia, the birthplace of the mother of St. Ignatius; the very house still remains. In this town the Society was established before Loyola was built. The parish priest of the place, evidently a zealous man, took pains to tell us so when we met him in the parish church.

The people there, and in this whole district, are very devout, extremely modest and cheerful, and devoted to the Saint and his memories. The groups of boys or girls that met us, saluted us invariably with a chorus of "Ave Maria purissima." The grown people, without exception, saluted with the most marked simplicity and reverence. As we returned from Azcoitia, we heard a beautiful harmony — a hymn sung in parts by a crowd of boys, who passed some distance below us in the valley without being able to see us. We stopped to listen. Fr. Velez told us they were singing a hymn to St. Ignatius in Basque. Of course, we could not understand the words; but there was no doubt about the fact that it was of the Saint, the words Loyola and Ignacio being repeated over and over again. It was the favorite song of these good people in their fields, on their walks, and in their homes. These people, as the rest of Spain, are far better educated than Protestant or infidel calumniators would have us believe. It is the exception to find some one who does not know how to read.

THE GENERAL CONGREGATION.

Compiled from the letters of our Electors.

During the month of May, Reverend Father Vicar accompanied by the Fathers Assistant of Italy and of England, had an audience with the Holy Father to ask his permission to hold the General Congregation. His Holiness asked where they intended to hold it. The answer was that according to the Institute it should, if possible, be held at Rome. How long will it last? asked His Holiness. From eight to twelve days for the election of a General, and after that for two or three months. His Holiness said that it was not advisable to have the congregation meet at Rome for two or three months, that they could meet there for the election of the General and then adjourn to some place out of Italy. Though this change of place presented many difficulties, Father Vicar and the two Assistants thought it well to consult with the other Assistants before coming to a conclusion and they begged His Holiness to allow them to do so. The Fathers Assistant agreed in thinking it far better to hold the whole Congregation in one place, and that this place should be one where they could continue in session as long as they desired without being molested. In considering this, but two places seemed to them available, Tronchiennes, which was offered by the Provincial of Belgium, and Loyola. At Tronchiennes a new house had been recently completed which would answer very well for holding the Congregation, but on account of the strikes and troubles with the workmen it was feared that there would not be the security desirable, so Loyola was determined on, and this determination was communicated to His Holiness by the Father Vicar. The Sovereign Pontiff graciously gave permission for the Congregation to be held at Loyola, or any other place out of Italy which might seem suitable. Thereupon it was determined to begin the Congregation on the 28th of August at Loyola. Before convoking the electors it was thought well to ask the Spanish Government if the fathers could assemble at Loyola with all liberty and if they could count on its support. The reply of the government was most favorable, but the Queen and the Minister coun-

seled, that as the court would be at St. Sebastian, near Loyola, at the time fixed for the Congregation, to avoid the reporters and to excite less attention, it would be better to defer the time till the court had departed. The Holy Father being informed of this advice of the government approved Sept. 24 as the day for opening the Congregation at Loyola. The different Provincials were instructed to notify the Electors alone of the time and place of the meeting and to instruct them to come to Loyola by different routes, some by Irun and some by Barcelona, to avoid as much as possible attracting attention. Our American Provincials went by the way of Barcelona. In the same circular letter to the Provincials it was forbidden for anyone, except the Electors, to go to Loyola, from the eighth of September till the eighth of December. It was also announced that no one need bring copies of the Institute, as copies for all had been supplied by the different Spanish houses. Besides, they were informed that all the Electors could, during the Congregation, enjoy the privileges of the *Bulla Cruciata*, the provincial of Castile having obtained the necessary permission.

On the twenty-fourth of September, the three fathers from each of the twenty-two provinces of the Society, the five Assistants and Reverend Father Vicar—seventy-two in all—having arrived, the Congregation was ready to be opened. The names of the Electors will be found elsewhere in this number.

Twenty-three of the Electors were in the last General Congregation, viz.: FF. Ciravegna, Grandidier, De La Torre, Hoevel, Campo Santo, Labarta, Gallwey, Armellini, Szezepkowski, Cannata, Janssens, Monnot, Meschler, Blanchard, Mourier, Higgins, Mayr, Jackowski, Vioni, Urraburu, Van Reeth, Muruzábal, Razzini.

The following letters from our American Electors will tell the rest.

LOYOLA, AZPEITIA, GUIPUZCOA, ESPANA,
Sept. 30, 1892.

REV. AND DEAR FATHER,
P. C.

You will have before this received the list of the *Patres Congregati*. I have seen all of them, and have had a talk with most of them. They are a most remarkable set of men; one feels extremely small and insignificant in such a gathering. Spiritually, intellectually—even socially, one could hardly

look for better. Fr. Vicar, in spite of his comparative youth, is an eminent man.

The accommodations for the fathers are excellent. Nothing seems to have been spared to have men from so many and such varied provinces feel comfortable and at home. Every detail had been foreseen and attended to with the utmost care and charity.

On September 23, towards evening, a preparatory meeting was held, for the purpose of ascertaining from the fathers whether the date as announced by the Vicar should be kept for the opening session. The first session was held on September 24, 9 to 11 A. M. The Vicar gave an account of all that had been done since the death of the late General with regard to the Congregation. Then came the election of a secretary, Father Armellini, an "orator" for the day of the election, Father Canger, and the "inclusor" Father Casado the Rector of Loyola.

The second session took place Sept. 25, 9 to 11.30 A. M., for the election of the "Patres ad detrimenta" as they are called. Fathers Vioni, Meschler, Blanchard, Muruzábal, and Gallwey were chosen. An intermission of two days, till the afternoon of Sept. 27, was necessary for the "detrimenta colligenda, discutienda," and "ordinanda," and for preparing the "Interrogatorium." So that the "quatriduum" preparatory to the election commenced on Sept. 28; the election itself is to take place on Sunday, Oct. 2.

A third session was held on Sept. 27, at 4 P. M., for the settling of several questions relatively to the election; and a fourth session on Sept. 28, to elect the "Assistens Electionis;" as also for the prescribed "oratio" of the Vicar.

You see we are at present in our quatriduum, the main work being to gather *informationes*. It is hard enough; but as so many prayers are said, so many Masses offered (all the fathers say Mass these four days for the election), so many penances performed, the whole community taking part in this preparation, it is to be hoped that the Holy Ghost will not be wanting when, on the day and at the hour determined, the fathers have to decide for whom to cast their vote. Everything about the house looks awfully solemn these days; we are not in retreat, but one feels more solemn than during a thirty days' retreat. However, one feels much consoled and comforted by the evidence of charity, zeal, right intention, love of the Society in these seventy-two men. God will look graciously upon us and direct us to do the right thing; such is my conviction and the conviction of everybody else.

There was reading at table in all our Spanish houses when

we passed through; something "extra" was given in honor of the two Provincials, but there was no question of "Deo Gratias." Here we have reading regularly — at dinner, Scripture and the Epitome Hist. S. J. all in Latin; at supper, Scripture (Latin), Menology (Spanish), Life of St. Ignatius (Latin). If you could see us, you would take us to be a crowd of novices, everything is so regular and edifying.

Oct. 9.—In my last letter I promised you some account about the "mode of the election." As I told you before, we had a quatriduum of preparation, to be spent in prayer, practices of penance, and *in capiendis informationibus.* During these days no one was allowed to leave the house. We could, however, take some fresh air in the garden, because it is in the enclosure. All are agreed that the *Informationes* were taken and given with charity, candor, and the desire to do one's duty. Evidently all the Electors had but one thing in view—to arrive at a good election.

On the day of the election itself, Oct. 2, Fr. Vicar celebrated Mass, *de Spiritu Sancto*, in the church, at 5.30 o'clock. The Electors, vested with their cloaks, two by two, filed after him into the church, first the Assistants and Provincials on the Gospel side, beginning with the oldest *juxta professionem*, then the other Electors on the Epistle side. The community assisted at the same Mass. All the Electors, but nobody else, received holy Commnnion at the hands of the Vicar General during this Mass.

After Communion the Community bell was sounded, and continued to ring till the Electors were "locked up." As soon as Mass was over, a procession was formed to the hall of election—first, cross and torches, then the Community and choir, lastly the Electors, two by two in inverse order from that of the procession at 5.30; Father Vicar came last. I can assure you that I have never in my life witnessed anything more solemn and touching. The choir sang the *Veni Creator* on the way, there was quite a distance from the sanctuary of the church to the hall, and the Electors recited the same hymn *submissa voce.* Having arrived in the hall, in front of the altar, lit up with burning candles, the choir intoned the litanies which we recite every evening. With the *Sancte Michael, ora pro nobis*, the choir left the hall, continuing the litanies, and the procession returned to the church where the Blessed Sacrament is exposed. The litanies concluded, adoration continued till after the election when the procession was once more formed to conduct the Electors with the new General from the hall to the church. The Electors remained fasting till after the solemn *Te Deum*,

though there was in a room near the hall some bread and water for those who might feel faint.

As soon as the choir had left the hall, the "Inclusor," not one of the Electors, in the present case the Rector of the house, elected for that purpose by the Congregation, locked the door, which was not opened till the final result was announced.

Porta clausa, came the *concio*, a discourse pronounced by Father Canger, chosen by the Congregation some days before, exhorting the assembled fathers to cast their votes for the one who seemed best able to govern the Society at the present time. Then an hour's prayer. Whatever human nature may have entered the hall, this hour of prayer was sufficient to cancel it all; so that the spirit of God, it seems to me, could find no obstacle whatever.

After the hour of prayer, the Father Vicar and the two Secretaries of the election took their oath to the effect, that in reading and publishing the votes they would be faithful. Then came the vote itself. Each elector writes his own name, and the name of the *electus*. The former name is sealed, the other is simply covered by a fold. The sealed name is never known, except (to the three fathers named) when there is an error; if, v. g., too many votes had been cast—a case which has never occurred in the Society. On the outside of the ticket is the formula of the oath which each Elector takes, on his knees, before the altar when showing and depositing the vote The Father Vicar, *pallio indutus*, voted first; next the two Secretaries; lastly the Assistants and Provincials, and the other Electors, in the order of their profession.

When all had voted, the Secretary took the urn, which was locked, shook it so that there could be no possibility of even remotely guessing anything about the contents of the votes, and counted the votes *alta voce*, showing every ticket as he took it from the urn. Seventy-two votes have been counted, the urn is empty, and the reading begins. The first Secretary hands one vote after the other to the Father Vicar, who opens the fold which contains the name of the person voted for, reads it, shows it in turn to the Assistant Secretary and to the first Secretary. The latter publishes the vote, and the Assistant records. When the decision was reached, after the second ballot, the Secretary rose, published the result of the election, then formulated and read the decree, signed by himself, because the Father Vicar had been elected.

Father Vicar had promised the Holy Father that His

Holiness would be informed of the result of the election before the news would be sent anywhere else. A certain formula had been agreed upon, which only the Pope and the fathers of the Congregation understood to mean the result of the election. Accordingly one of the Electors, Father Urraburu, is dispatched to the town of Azpeitia, to send the telegram. Of course a number of reporters managed to be at the house the very morning of the election but they were not the first to get the news.

Then came the *Reverentia Electo Generali.* An arm chair was placed on the altar step, *in plano*, for the General. He was seated; all the rest, beginning with the oldest, *juxta professionem*, among the Assistants and Provincials, knelt singly on both knees, and kissed the hand of His Paternity. Then the votes were burned.

The procession now returned in the same order to conduct the Electors and the new General to the church. On the way the choir sang the *Benedictus.* In the church, the General knelt on the Gospel side in the sanctuary; the Electors, as at Mass in the morning. Exposition of the Blessed Sacrament, Te Deum, and Benediction followed. Then the Community and the Electors conducted the new Father General *in quasi procession* to the apartments prepared for him which had not yet been occupied by anyone.

The election proper lasted three quarters of an hour, 8.30 to 9.15. At 10 o'clock the procession formed to conduct the Father General to the church. Benediction was over at 10.30; so that the whole time was five hours, from 5.30 to 10.30 A. M.

Father Villiger tells us, as follows, of what took place in the afternoon of the same day:—

At Azpeitia where the telegram was sent, the people having known Fr. General for years, and hearing of his being chosen, were determined to do *him* and the *Society* public honor; and so on Sunday afternoon they came, about a thousand in number, in a most solemn procession, with magnificent banners, an orchestra and singers, with life size statues of St. Ignatius and of the Blessed Virgin. They were accompanied by twelve priests in surplice, three priests in magnificent gold copes, bearing maces of silver six feet long. All the church bells were rung and the fathers, scholastics, and novices, in surplice, came out of the church to meet them. Their voices accompanied by the brass band, made the whole church reverberate and drew tears of devo-

tion from all present. A sermon was preached and hymns sung in the Basque language by a thousand voices with the greatest musical perfection, and finally Benediction given by Fr. General. Around the statue of the Blessed Virgin, you could see twenty-four boys dressed as angels with silver crowns on their heads, wings from their shoulders, all rich and in perfect beauty, each holding a broad silk ribbon of various colors which proceeded from the hands of the Blessed Virgin, a most beautiful sight. Spaniards never dream of representing an angel by a little girl, they would be terribly scandalized. One of the fathers standing near me on the tribune said: "Do you see those little girls dressed like angels?" Yes. "Well, those girls are all boys." As the ceremony in the church lasted nearly two hours, those boys were brought into the large corridors of the college where they played and amused themselves. Some of the fathers taking them for girls, said: "Good gracious, we are all excommunicated." I need not tell you that the great church inside, was most beautifully and artistically illuminated from top to bottom, with thousands of lights and fantastical Chinese lanterns of every color and shape, the grandest sight I ever saw.

Our other correspondent writes as follows:—

Oct. 10.—The election of the Assistants took place this morning. Here is the result: Assistant of Italy, Fr. Roger Freddi. Germany, Fr. Maurice Meschler. For the French Assistancy, Fr. Francis Grandidier. For Spain, Fr. John Joseph De la Torre. For the English Assistancy, Fr. James Jones. Admonitor, Fr. De la Torre.

To-day we were shown the vestment in which St. Francis Borgia said his first Mass. It was made by his sister for the occasion; the work is fine indeed, and in a good state of preservation. Another vestment is also kept here, which was in the castle of Loyola when St. Ignatius was a young man.

At present we are having delightful weather, something like our American Indian summer.

The Congregation is going on very nicely, there is plenty of work for all, because we have our regular sessions, and each one has work on some committee. How soon we may get through with the *postulata*, no one can tell at this early date. But I hope we may finish in about five weeks; some think we will not leave Loyola before December 8, the more so as the Provincials especially cannot transact all their

affairs with His Paternity before the end of the Congregation.

To-day we had a visit from Monsignor Farley and another priest of New York; also from Fr. Metcalfe of Boston. They will stay till to-morrow, to say Mass in the *santa casa*.

Oct. 18.—Our Postulatum *De æquiparanda Provincia Missouriana Provinciis in Europa sitis* has been approved very cheerfully and unanimously.[1] Of course the whole question was fully discussed. Our *Fructus Ministerii* has made quite an impression, ever so many of the fathers have spoken to me about it. We had a sufficient number of copies for all. Here everybody is working hard, every day bringing new work. We have two sessions daily and up to the present we have had more than twenty. Judging from present appearances, this Congregation promises to be a very important one. The best understanding prevails, and as God's help is surely not wanting, we have a right to look for great results.

[1] The same right was extended to the Maryland-New York Province, so that our two American Provinces have now passed the stage of infancy, and are full provinces.—Ed. W. L.

A BRIEF

OF OUR HOLY FATHER LEO XIII.

TO VERY REV. LUIS MARTIN ON HIS ELECTION AS GENERAL OF THE SOCIETY OF JESUS.

Dilecte fili, salutem et Apostolicam benedictionem.

Suffragatione patrum, qui in memori ista natali sede Parentis legiferi rite sunt congregati, te Societatis Jesu delectum esse Præpositum, maturrime Nos, ex nuntio primum electrico, tum ex litteris eo ipso die, postridie Kalendas, a te datis accepimus, idque non mediocrem Nobis lætitiam fecit. Tale quidem, dilecte fili, divinum de te consilium ille quodam modo præsenserat vir prudentissimus cujus in locum succedis; qui te, bene aptum ad Societatem regendam quum perspexisset, jampridem in procurationis partem advocaverat, teque, ut vestræ sunt leges, idem designavit qui vicario munere post se fungereris. Itaque tam aperta providentis Dei significatione, numini et voluntati ejus securus acquiesce, in eoque fac spem tuam constituas et confirmes in dies fidentius: nempe Societati vestræ, ad majorem ejus nominis gloriam tantopere contendenti, omnibus ipse, ut antehac, subsidiis benignissime aderit, atque tibi difficile munus difficillimo tempore obeunti opem sane afferet singularem. Magna quidem, ut nostis, voluntate semper affecti fuimus ad Societatem Jesu, quacum grati etiam animi conjunctione tenemur; ejusdem autem reputantes et multa in Ecclesiam promerita et summam obtemperationem studiumque erga hanc Beati Petri Sedem, æque ab ipsa in posterum eoque amplius ad maximas Ecclesiæ rationes pollicemur Nobis, te præside, et expectamus. Jamvero copiam cælestis luminis quam tibi sociisque singulis ad suffragia convenientibus precatione Nostra exoptavimus, iterum exoptamus a Deo largiorem, ut quæ, secundum præscripta vestra, congressis adhuc vobis in Domino reliqua sunt deliberanda et transigenda, ea recte omnia feliciterque procedant. Denique tibi, dilecte fili, atque Societati universæ, id quod enixe rogasti, Apostolicæ benedictionis munera paterna caritate impertimus.

Datum Romæ apud S. Petrum die XII. Octobris, anno MDCCCXCII., Pontificatus Nostri quintodecimo.

LEO PP. XIII.

ORTUS ET VITÆ

ADM. R. P. N. LUDOVICI MARTIN

BREVIS CONSPECTUS HISTORICUS.

SCRIBEBAT VALLISOLETI V. KAL. NOVEMBR.—P. RAPHAEL PEREZ, S. J.
PRO "WOODSTOCK LETTERS."

1846 R. admodum P. LUDOVICUS MARTIN GARCIA piis honestisque parentibus usus est, rei agrariæ deditis satisque pecuniosis, ortus vero XIII. Kal. Septembr. 1846, in Melgar de Fernamental oppido non ignobili Burgensis Provinciæ. Pueritiam summa innocentia egit liberalibus disciplinis domi traditus; cum autem per ætatem licuit,
1855 in Burgense Seminarium cooptatus humanioribus ac philosophicis litteris sexennium impendit, eximii ingenii famam inter æquales adeptus. Tertio jam anno Theologiæ operam dabat adolescentulus, octavum enim et decimum ætatis annum vix attigerat, cum cælitus evocatus Societati Jesu nomen dare apud se statuit. Illacrimatus est optimus pater ejus consilii certior factus, quod filio unico, senectutis certissima spe, florenti ingenio adolescenti destitui vehementer doleret, nec sibi facile valebat imperare ut filii votis annueret. Ludovicus, ut erat animo tenerrimo ac pio in patrem, sed in Deum pientissimo, lacrimis commoveri videtur, humique provolutus coram imagine Jesu cruci affixi qui a Burgensibus cunctisque hispanis summo honore colitur præsidium sibi ferventi prece postulat. Inde nova quadam virtute auctus vocanti Deo obsecundare, etiam in-

vito patre decernit; is vero filii ingeminatis precibus tandem victus, libens, etsi dolens, Ludovicum abire concedit.

1864 III. igitur Id. Octobr. 1864 Loyolæ Societati adscribitur ac tironum disciplinam inchoat, duce ac Magistro P. Petro Portes, insigni prudentia viro atque omnium virtutum laude clarissimo. Emeritus tiro brevi factus Ludovicus magno fuisse exemplo consodalibus traditur: biennio igitur confecto, prima nuncupat vota.

1866 Tunc temporis P. Joannes J. de la Torre, Rhetor eximius, litteris græcis, latinis ac hispanis apprime eruditus et magni nominis orator, juniores nostros hisce informabat disciplinis, quo duce eo progressus est Ludovicus, ut et ipse nobilis poeta ac disertissimus orator evaserit. Biennio his studiis deditus Lojolæ commoratur, ac Legionem post mittitur philosophicas facultates recolendi gratia.

1868 At vero dum novum aggreditur laborem, publicis rebus per Hispaniam universam vehementer perturbatis, Regina e sede pulsa, omnibus susque deque versis, Socii Jesu urbe atque agro exterminantur, Galliamque exules petunt. Obtigit Ludovico Valsense Collegium quo, qui Philosophiæ vacabant adolescentes, hospitio excepti convenerant, ibique studiis operam dare ac religiosam ducere vitam valebant. Biennio eas excoluit facultates, factoque non sine laude periculo, in Pojannense Collegium migrat, eloquentiam ac poesim traditurus. Incre-
1870 dibile profecto est quam studiose in nostris adolescentibus erudiendis desudarit, non doctrina solum, sed virtutis ac laboris exemplo. Multa eo temporis scripsit et carmine et sermone soluto quorum nonnulla adhuc manent sententiarum gravitate ac formæ linguæque pulchritudine optimis quibusque aureæ ætatis vatibus æmulantia.

1873 Nec tamen diutius iis inmorari licebat: relictis itaque musis, ad sublimiora traducitur, sacras, videlicet Theologiæ disciplinas quibus quadriennium strenue

impendit ea subtilis ac lucidissimi ingenii laude, qualis decebat mox futurum doctorem.

1877 Sacerdotio decoratus, emensisque jam omnibus studiorum curriculis, tironum Magistro Socius additur, quo munere, dum singulari prudentia fungitur, extremum subit experimentum in Societate, studiis absolutis, con-
1879 suetum. Hinc ad Theologiam scholasticam juvenes nostros edocendam in eodem Maximo Pojannensi Collegio progreditur, quo tempore ipsorum etiam Ministrum egit.

1881 Verum tempora feliciora properabant : religiosis ordinibus per summum nefas e Gallia expulsis, novo exilio Nostrates exules in patriam remigrarunt, quorum postremus fuit Ludovicus cui munus commissum erat cum Reipublicæ apparitoribus agendi, certa die ad expellendos domo exules adventuris. Facili negotio rem expedivit, ita enim se gessit, ut qua hora homines scelesti Collegium adiere, socii iter jam longe fecerint, ipsumque Ludovicum cum socio parata ad conscendendum rheda repererint.

Statim ac Hispaniam repetiit Salmanticensis Rector creatur, cui muneri illis præsertim temporibus difficillimo, tradendi Theologiam dogmaticam ac linguam hæbraicam onus adjecit. Postrid. Kal. Febr. solemni professione se Deo mancipavit.

Eum profecto virum rerum Seminarii conditio postulare videbatur ; licet enim ab aliquot annis id Collegium fuerant moderati Socii nostri, tempestatis illius angustiæ et calamitates rem progredi prohibebant. Itaque optimus Moderator et morum disciplinæ, et rei litterariæ, et ædium commodo et pulchritudini usque adeo strenue prospexit, ut omnia simul crescerent, augerentur et aucta manerent maximo cum Societatis honore ; ipsius vero prudentia et vis in agendo, sapientia et doctrina in docendo tantam laudem nomenque sibi compararunt, ut summus in Hispania Theologus ab Antistite Salmanti-

censi, viro sapientissimo (qui primus Matritensis Pontifex a siccario occisus est) singulari laude ac prædicatione celebraretur. Hinc igitur initium duxit ejus Collegii fama et incrementum, ut et alumnorum numero (septingenti in præsentiarum), et doctrinæ pietatisque fructibus par nullum in Hispaniis existat.

1885 Exacto ejus regiminis quadriennio, Ephemeridi cui titulus, "Nuntius Sacri Cordis Jesu" Moderator præficitur; quod eo temporis opus homine indigebat et litterarum peritissimo, et in re pecuniaria gerenda industrio. Paucis quidem mensibus his præfuit, plurimum tamen incrementi ea negotia accepere.

1886 Collegium sive Superiorum Facultatum Academia ad Deustum prope Flaviobrigam eo ipso anno, quamvis non omni ex parte perfectis ædibus, patere alumnis debebat, cujus Moderator Ludovicus renuntiatus est. Dum vero his, qua solet diligentia et studio incumbit, in Provinciæ Comitiis Procurator absens deligitur, et ad Fesulas quamtocius se confert. Tunc primum A. R. P. Anderledy hominem coram alloquutus ac familiariter usus magni habere cæpisse videtur; vix enim Fesulis reducem toti Provinciæ præficit VI. Id. Decembris 1886.

Dum vero id muneris obibat, quid magis admirer nescio, tantine viri prudentiam an dexteritatem in difficillimis negotiis conficiendis, patientiam in laboribus sustinendis, animi facilitatem in sociis agendis, fortitudinem in legibus defendendis. Plurima eaque gravissima vel inchoata vel denuo suscepta opera mira felicitate confecit: ipse res Comillensis Seminarii tum Romæ, tum in Hispania peregit ac sapientissimis institutis ditavit: Collegium Gegionense, rebus cum Ovetensi Præsule singulari arte compositis, a fundamentis erexit. Tudelense, reddituum rebus extricatis, ædificavit: Burgense prope de novo struxit et condidit: Flaviobrigensem ac Santanderiensem Stationes magnificis templis appositisque ædibus locupletavit: Provinciam totam

crudelibus calumniis impetitam prope ab excidio liberavit: sacra ministeria ubique promovit: humaniorum præsertim litterarum studia fovit et auxit: delectorum manum in Colombiana Republica laborantibus fere quotannis auxilio misit: Dei tandem gloriam, animarum salutem, Societatis incrementum incredibili studio extulit auxitque.

Hæc et plura quæ, ne longior sim, prætereo, gerebat vir omnino viribus fractus morboque laborans molestissimo quo in perpetuis officii obeundi causa susceptis itineribus vehementer afflictatur. Magna tamen pro Dei gloria semper animo volebat ac mira alacritate perficiebat.

1891 Quadriennio igitur in regenda Provincia exacto ac successore sibi suffecto V. Kal. Maj. 1891, confestim a summo Societatis Moderatore evocatus est. Quo consilio egregium virum apud se habere voluerit, ex iis quæ paulo post accidere omnibus patere videtur: nam mortis proculdubio præscius sanctissimus Societatis Præsul, eam moriens committere statuit cui maxime fideret; ex obsignata enim scheda quam e vita jam jam dices-
1892 surus subscripsit suas vices Ludovico nostro dedisse compertum est. Inopina re cognita, quasi fulmine ictus, relictis Patribus ad Sacrarium confugit, vimque lacrimarum maximam profudit: et ipsemet paucis post diebus scribebat, morbum ipsum quo jam pene convaluerat, statim revixisse.

Reliqua quæ a mense Januario elabentis anni gesta sunt enarrare supervacuum existimo, cum tu de his certior aliunde factus esse potueris. Vale, igitur, et moræ quæso parcas, plurimis enim distineor negotiolis horas diesque furtim eripientibus.

EDUCATIONAL NOTES.

The Summer School.

The new fashion in education, that called University Extension, has been brought home to us in the shape of a Catholic Summer School. The idea was put into execution this summer, and a three-weeks' session for work in various departments of learned culture was held at New London, Connecticut. The courses consisted of lectures delivered by priests and laymen, on subjects of moral and natural philosophy, literature and history. Three regular lectures were given on five days of each week; to which were added some evening discourses or readings of a lighter kind, several of them, as those on Egyptology, being illustrated with stereopticon views. On each of the three Sundays, a sermon was preached at the high Mass, or evening service, or at both, by preachers specially selected for the occasion. There were in all forty-four regular lectures, seven evening entertainments, and four sermons, in the course of the three weeks—more than enough to keep people occupied, if they also intended to enjoy the attractions of a summer-resort. Omitting the sermons, as well as the evening papers, some of which were read by ladies, nineteen lecturers contributed to this fund of instruction; and of them eleven were priests or religious. Most of the speakers appeared but once. The consecutive courses, consisting of a series of lectures on the graver topics, devolved entirely upon Ours. Hence no less than nineteen of the solid lectures were delivered by our four lecturers; and, as Father Holaind was provided with an extra hour to answer difficulties, pretty nearly half of the regular instruction was imparted by Jesuits. The enterprise, however, had been started quite independently of them.

Father Halpin's course of Ethics, which ran through two weeks, attracted great attention, and served from the very beginning to stamp the character of higher sound instruction on the enterprise. It was noticed daily in New York papers, and was commented on at a considerable distance,

as in the *Chicago Herald.* The lecturer provided facilities for having difficulties presented between times; and he answered them at the commencement of his subsequent lecture. It was in no small degree the intelligence and seriousness which these difficulties and questions manifested in the hearers, that called forth from Mr. Dana of the *New York Sun* a comparison rather unfavorable to certain non-Catholic Summer Schools elsewhere. I have not any samples at hand of the questions proposed to Father Halpin day after day; but a few of those which I have on hand, from the course on Evolution, may serve the purpose:—

"In Genesis, Chap. 1, the story is told of the creation of man with the animals, on the sixth day. In Chap. 2, after the seventh day, God formed another man, and breathed into his face the breath of life, and the man became a *living soul.* Why cannot these first men so created be called pre-Adamite men? with intelligence, but without souls—and have existed long ages before Adam? If there were no other people on earth but Adam's family, why did Cain fear being killed, Gen. 14? Also, whom did Cain marry, and where did he find a population for whom to build a city, 17th verse? In Gen. vi., 2 and 4, why is the distinction made between sons of God and daughters of men if the first were not descendants of Adam and the second of the pre-Adamite race?" Again: "If the highest class of one species is superior to the lowest class of the species next above, what is the step which proves this superiorship? What proof have we that man has reached the highest state of civilization at a certain period?" "Will you please tell me if you think the time spent in study to ascertain, whether the monkey has a language or not, is time wasted?" "Can the development of the brain be judged by the formation of the head? Can one's vocation be determined by Phrenology? Does the development of the features depend upon the brain?" Etc. The range of difficulties kept pretty much within the sphere of philosophical criticism.

The attendance at regular course lectures was about three hundred. Between five and six hundred tickets were sold, the full course tickets being $5.00, a ticket for a single week, $2.00. The members came from all parts; and we are safe in saying that they were all good Catholics. It was conjectured that as many as a thousand visitors appeared at New London during the session.

One would be inclined to think on looking at the audience, that it was made up of women. The pastor of the place, Father Joynt, ventured the surmise, as to the compo-

sition of the assembly, that "fully 90 per cent of the scholars were teachers." The president of the Summer School, Father Sheedy of Pittsburgh, thought that "perhaps 50 per cent were teachers." Each, no doubt, judged by the percentage among those he knew. However that be, there was a fair attendance of men, some of them teachers and principals, others persons of leisure, who took the greatest interest in the graver questions. Numbers of priests called in from various parts. The Bishop of Hartford and the Archbishop of New York visited and addressed the school.

The lectures delivered by Ours were: Ten on Ethics by Fr. Halpin—Morality, Freedom, Law, Conscience, Right; Five on Anthropology by Fr. Hughes—Evolution viewed from the side of the natural sciences; One on Science and Revealed Religion by Fr. D. T. O'Sullivan; One on the Realtions of Capital and Labor by Fr. Holaind. The inaugural sermon was preached by Rev. Fr. Pardow.

BOOKS OF INTEREST TO OURS.

It is proposed henceforth under this heading to notice books published by Ours, and of general interest. The co-operation of our readers is asked to make this department of the LETTERS *as complete as possible. Books sent to us will be always noticed, and reviewed as far as our space permits, and notices of forthcoming books and literary items will be gladly received and published.—Editor W. L.*

RECENT PUBLICATIONS.

A Brief Text-Book of Logic and Mental Philosophy. By Charles Coppens, S. J., 120 pp. 98+186. Catholic Publication Society, New York. Price $1.50.

This is a handsome little volume, and well adapted to its purpose. The author's aim was to supply a brief outline of sound philosophy conformable to the teaching of the schoolmen, "to pupils unfamiliar with Latin;" and it must be acknowledged that he has succeeded admirably. Few questions of importance are omitted and the treatment leaves nothing to be desired. It is clear, concise, popular, accurate, and displays more than ordinary pedagogic skill. The subjects are well defined, the theses well formulated, the arguments well chosen and put in brief and telling form, while the more common difficulties also find their solution. The exercises in dialectics form a very interesting feature of the *Logica pura*.

With a companion on Ethics, this little book will be found to be an excellent text-book for a one year's course of philosophy in those institutions in which this science cannot be taught in Latin. It contains the outlines of all that the pupils can master in one year, and leaves some scope to the activity of the teacher, a requirement which the more voluminous manuals do not possess, the consequence being that they generally overpower the student, and reduce the function of teaching to mere reading or condensing the lucubrations of the learned author.

Outside the school, Father Coppens' hand-book will prove very useful for many educated lay persons who are eager to get some knowledge of true philosophy, and it is all the more to be recommended since in our day the study of agnostic philosophy is forced upon many of the educated and half-educated of the English-speaking world. It will also prove very serviceable to active, ambitious and well directed reading circles.

Socialism Exposed and Refuted. By Rev. Victor Cathrein. From the German, by Rev. James Conway, S. J., 12 mo. cloth, 75 cts. Benziger Bros.

A short treatise on socialism, taken from the extensive work of Fr. Cathrein on moral philosophy, has been excellently done into English by Fr. James Conway, and published by Benziger Brothers. It forms a neat volume of 164 pages, full of useful information on one of the most important topics of modern sociology. The author does not deal with Agrarian Socialism, which is fully treated in another part of his complete ethical work, his refutation of this form of socialism has been already made known to the English public by Fr. Heinzle in his own well-known pamphlet, on the "Champion of Agrarian Socialism." Fr. Cathrein pays little attention to the "Socialism of the Chair," which is confined to theorists and college professors, but he makes us fully acquainted with the living and aggressive socialism contained in the programmes of Gotha (1875), Erfurt (1891), Cincinnati (1885). He shows the true nature of this modern system which threatens the very existence of society; he points out its relations with Liberalism, and proves that it is both untenable in its principles and unpracticable in its applications. This little book does not contain one single page that can be charged with dulness.

The State Last, by Father James Conway, has been translated into French and published entire in the *Journal du Droit Canon et de la Jurisprudence Canonique* in eight instalments. The editor of the *Journal*, the Abbé Duballet, doctor in theology as well as in canon and civil law, and former pupil of Cardinal Mazzella at the Roman College, says in his preface to Father Conway's "Study": "In the front rank of the opponents [of Dr. Bouquillon], stands the Rev. Father James Conway, S. J., professor at the College of Buffalo in the United States. In his pamphlet of remarkable precision and solidity of doctrine, the distinguished religious has victoriously refuted Dr. Bouquillon's assertions. We place the French translation of this remarkable work before our readers, convinced that they will find in its pages those exact principles which will enable them to defend among our people the sacred rights of God and of his Church in the matter of education." The *Journal du Droit* is one of the most learned periodicals on canon law.

The Tercentenary edition of the Life of St. Aloysius, by the students of St. Francis Xavier's, New York, of which eight editions were published, is now out of print. Although large numbers were circulated almost at cost to spread devotion to St. Aloysius, the editor without effort cleared twelve hundred dollars. Besides the encomiums of the religious and secular

press, the *New York Herald*, *Recorder* and *Sun*, the following letter of the late Fr. General will be interesting to Ours.

FIESOLE, June 7, 1891.

REV. AND DEAR FATHER IN CHRIST,

P. C.

I am greatly obliged to you for the copy of the Life of St. Aloysius which lately reached me. It is quite true that a special importance attaches to this work from the fact of its being written by the students of rhetoric in St. Francis Xavier's College, New York. I am greatly pleased with the book, which is the result of the piety and labor of those, whom it is our greatest aim and proud boast, to make fervent Catholics, and ornaments of Christian society. Will you kindly inform the students who have been engaged in writing this life of the Saint, that I very cordially approve of what they have done, and that I am edified by their piety. While it is a constant source of sorrow to us, to see the terrible havoc caused to souls by evil and irreligious literature, it must give us corresponding joy to welcome new Catholic writers who will be ever prepared to do battle in the cause of religion ; and such I hope will be the authors of this Life of St. Aloysius.

This book will, I am confident, be widespread in its influence for good, and teach many that might otherwise be dazzled by worldly prospects, that there is a charm and beauty in sanctity superior to all earthly attractions. But I pray that it may be above all for the young authors a source of great spiritual good. May it secure for them throughout their youth and manhood, the special protection of our Saint, with the grace to imitate more closely every day, his rare innocence of life ! I am my dear father,

Your devoted servant in Christ,

A. M. ANDERLEDY, S. J.

In view of an agitation which is starting in some parts of the country against the use of Compayré's History of Pedagogy in the Normal Schools, it will be well for our readers to observe that all the standard objections against our method of education, and, in particular, those set forth by Compayré, have been answered by Father Hughes in his "Loyola." Compayré is an anti-Jesuit fanatic. Père Charles Daniel wrote expressly against him, in his work, "Les Jésuites Instituteurs de la Jeunesse Française," quoted in the Bibliographical Appendix to "Loyola." Father Hughes was not at liberty to mention Compayré, as an opponent, because the latter is one of the contributors to the same series of the "Great Educators." The great educator (!) assigned to this anti-clerical for his part of the series is Abelard. See the announcement of the whole series at end of "Loyola."

The province of Toledo has published a real *edition de luxe* of the Constitutions. It contains the original Spanish text

of St. Ignatius with a Latin translation, the notes of St. Ignatius, of Father Polanco and of the early fathers of the Society.

Father Oswald, who for fourteen years, has been Instructor of the Tertians in the German province, has published his *Commentarius in Decem Partes Constitutionum Societatis Jesu.* It is only *ad usum nostrorum* and may be had by applying to the procurator of the province, Father Caduff, Exaeten, near Baaksem, Holland. Price, eight marks ($2.00).

Sunday School Booklet. Father Massi of St. Lawrence's Church, New York, has published an eight page booklet with the above title. It consists of the usual prayers used by the faithful, a method of saying the rosary, the Litany of the Blessed Virgin, an excellent little summary of "Truths necessary to be known and believed by all," the manner in which a lay person is to baptize, a short preparation for confession, and a brief and practical "Manner of Going to Confession." We do not remember to have seen in so small a compass so much useful information for the faithful. It is to be recommended to all our parishes. Publisher, S. Mearns, 227 Greenwich St., New York.

Father Heinzle, who is now professor of philosophy at Canisius College, Buffalo, has published in pamphlet form, *Pranks of Modern Thought*, a critical review of two addresses delivered at the dinners of the Liberal Club.

The Temporal Sovereignty of the Holy See. By Rev. John Ming, S. J., New York. Fr. Pustet and Company.

Father Ming, known by his contributions to the Catholic Quarterly, in this learned brochure of forty-eight pages, has treated the Temporal Sovereignty, historically, theologically, and juridically. One of our Catholic Reviews says of it:

"The treatment displays profound scholarship, erudition, independence and originality of research, and a thorough grasp of the subject in all its relations. It is doubtless one of the most powerful and convincing of the many arguments made in favor of the Pope's Temporal Sovereignty. It is a most important addition to the existing literature on the subject; for which Catholic theologians and all those who are interested in this great question will be grateful to the learned and painstaking author."

"We unhesitatingly recommend Father Ming's scholarly treatise to the careful perusal of all intelligent readers who are eager to form a just appreciation of *the* question which at this time engrosses the attention of all true and loyal Catholics the world over."

Harry Dee, or Making It Out. By Francis J. Finn, S. J. Benziger Bros. Price $1.00.

This is another of Mr. Finn's stories for boys, published just in time for the Christmas holidays. How interesting it is may be known from the fact that a grave professor at Woodstock, who told the author that he never read such books, took it up just to look at it, and was so captivated by it that he read it through. It is the largest of Mr. Finn's books, containing 284 pages. *Tom Playfair* and *Percy Wynn* with other characters, familiar to the readers of Mr. Finn's former books, appear in the pages of *Harry Dee*, and they are ever true boys and devoted Catholics, without any of that religious sentimentality which repels and makes dry and forbidding so many of the books written for boys. We can confidently recommend it to all our teachers as an excellent and real book for our students, and one that they will read with absorbing interest.—Mr. Finn has also a charming Christmas story in the *Catholic Home Almanac* for 1893, entitled, *Our Western Waits.* In a note the author says: "This story may be read effectively at an entertainment with the aid of a chorus of boys' voices, the songs being sung where they are mentioned." Those who spent Christmas at Woodstock in 1890, when Mr. Finn himself read the story accompanied by music and the songs, can bear testimony to this; it was one of our most delightful Christmas entertainments.

Father Terrien has published a life of Father Cloviére, the first Superior of the restored Society in France. Born in 1735, he entered the Society at Watten in 1758, and died on January 9, 1820. As a member of the English province for so many years, and as chief agent in the restoration of the Society in France, his life has a very special interest. This work is not for public circulation, but can be obtained from Frére Lavigne, 35 Rue de Sévres, Paris.—*Letters & Notices.*

A Day in the Temple. By the Rev. A. J. Maas, S. J., pp. 215, B. Herder. Price 75 cents.

Fr. Maas has written in a pleasing form a description of the Temple. Some of those who read the book may be surprised to find Zion, Messiah, Ezra, etc., for the names found in the Douay version. The author assures us, however, that he has authority for what he has done, and that he has only used what he considered in every case to be the best spelling. We can heartily recommend this little book to all who may wish to have a true idea of the Temple and a knowledge of Jewish rites and customs in the time of our Lord. The book would certainly have been far more attractive and useful if it contained a plan of the Temple. The desire to keep the price as low as possible is the only reason why it was not added.

We are happy to state that the second edition of Father Maas's *Life of Jesus Christ, According to the Gospel Narrative*, has at last been issued. It has been improved by the addition of several illustrations and an excellent plan of Jerusalem at the time of Titus. It is also printed on better paper. The price remains the same, $2.00, but there is a reduction for priests and religious communities. It may be had of the publisher, B. Herder, St. Louis, Mo.

BOOKS IN PRESS OR IN PREPARATION.

Pére Alfred Hamy is about to issue a *Galerie Illustrée de la Compagnie de Jésus*. It will consist of an album of 400 portraits reproduced in photogravure of the most distinguished members of the Society. He proposes to publish fifty portraits annually, the whole work to be completed in eight years. The price will be 30 francs a year and if he gets 300 subscribers, he will issue the first number about the middle of March, 1893, the second, January 1, 1894, and thus a number every succeeding year to finish in 1900. Those who wish to subscribe, and certainly all our colleges should encourage this work by their subscription, should send their names to M. l'abbe A. Hamy, 14 bis, rue Lhomond, Paris.

Padre Ignacio Torre is publishing at Barcelona "Vidas de los Primeros Compañeros de S. Ignacio de Loyola en la fundación de la Compañía de Jesús, escritas en lengua Italiana por el P. José Boero de la Compañía de Jesús, Asistente de Italia, y traducidas y enriquecidas con documentos originales por el P. Ignacio Torre, de la Misma Compañía." The lives of Salmeron and Broet have already appeared; the life of Laynez is in press.

Fr. Frins' Anti-Dummermuth is at last in press. It is said to be a great work. A biography of Herr von Mallinckrodt, one of the great leaders of the German Catholics, from the pen of Father Pfülf, is also in press.

We are glad to announce that the second edition of the *Synopses Concionum* of Father Roothaan will be ready December 1. This work is invaluable to all our preachers and missionaries. Copies may be had from the Father Socius of the province of Holland, his address being, l'abbé J. A. Thijm, Da Costa Straat, 44, La Haye, Holland.

Father Wilmers is now preparing a fifth edition of his large German work, and a Latin *Theologia Fundamentalis*, which will be followed, if God spares him, by an entire course of dogmatic theology.

Father Cathrein is publishing a second edition of his great work on Ethics.

QUERIES.

The following Queries have been sent to us. Any of our readers who can answer them will confer a favor by doing so in our next issue. As announced in our last number, we will gladly publish any Queries of interest to Ours that may be sent to us.

I. Estne aliqua nova editio (1) operis P. Juventii, sub titulo "Candidatus Rhetoricæ?" Si adest, quæritur *ubi* et *quando* facta sit et *quot* voluminibus constet.

(2) Operis P. Du Cygne "Analysis Orationum Ciceronis?" Idem ac antea. Si nova nulla sit editio, assignetur ultima et quo in loco obtineri possit.

II. Se pregunta si existen en castellano ó en latin las vidas del P. Suarez, de Lugo, Valencia, Toledo, Vasquez, y otros grandes teólogos y filósofos españoles de la Compañía—y, si existen, en qué librerías se pueden obtener?

III. ?En qué fundamento, falso ó verdadero, se apoya la opinión bastante general de que el P. Francisco Suarez fué sepultado vivo, y de que, abriendo su ataúd, se encontraron señales de haber muerto en estado de desperación?

IV. Can any of our readers give further particulars about Father de Montalto, S. J., who re-entered the Society when 128 (!) years old, in 1814? (v. Foley, vol. vii., clxxii., and *Notes and Queries* for 1869, p. 375.)—*Letters & Notices.*

V. Our Brazilian correspondent, Father Galanti, would like to know if the *History of Brazil*, by Robert J. Southey, can be had, and at what price. He has the Portuguese translation, but would like to have the original English text.

OBITUARY.

Brother William Claessens.

After fifty-six years of religious life in the Society, more than fifty of which had been spent in the arduous labors of a brother in the Rocky Mountain Mission, Brother William Claessens died calmly and happily in Santa Clara College on Oct. 19, 1891. He was born on the Nativity of our Lady, Sept. 8, 1811, at the little village of Beirendrecht near the eastern bank of the Scheldt, about ten miles north of Antwerp. He was working with a baker in the latter city when his celebrated countryman, Father De Smet returned to Europe in 1835 in search of recruits for the far off missions of the Rocky Mountains. He held out to his generous countrymen, and all others whom the spirit of God moved, a life of toil and privation, but a life, too, rich in the fruits of salvation for the poor red-skins of North America. William Claessens offered himself to Fr. De Smet and set sail with him for the New World toward the close of 1835. After two years of noviceship at Florissant, in Missouri, he set out for the Missions.

Those were pioneer days and the life of a brother who had to exercise all trades by turns was not one of idleness or ease. But Br. Claessens came to the Mountains to labor for God, looking for rest in eternity, and in the long years of his religious life he did work and that cheerfully for the Lord that loves the cheerful giver. Now in one mission now in another he toiled and prayed until the inroads of age caused superiors to send him to California, there to prepare for his passage to Heaven.

The two remaining years of his life were spent partly in the novitiate at Los Gatos and partly in Santa Clara College. He worked at odd jobs around the house, as much as his feebleness would allow, but passed most of the time in reciting the rosary of our Blessed Mother. Thus in prayer and patience he happily closed a long life of generous self-sacrifice in the service of his good Master.—R. I. P.

Brother John Baptist Boggio.

One by one the landmarks of dear old Santa Clara College are fast disappearing. One of the oldest and most venerable is the subject of this brief notice, Brother Boggio, who was intimately connected with it, in the office of infirmarian for thirty-four years. He was born at Bielas, in Piedmont, on April 20, 1819, and on the 12th of the same month, in 1838, he entered the Society at Chieri where he made a fervent novitiate and pronounced his vows. He fulfilled the various offices of an humble devoted lay brother in our houses in Italy till the revolution drove him, with so many others, into France. During the Algerine war he was sent to assist the French soldiers as infirmarian. Here he laid the foundations of that medical science which, supplemented by private lessons from the best French surgeons, who found him an apt pupil, and by the study of the best manuals of the age, made him a physician and surgeon of the very first order. At the completion of the Algerine war he was stationed at the college of Avignon, in the province of Lyons, and there served Ours in his old office with the greatest diligence and charity. He was indeed a loving infirmarian, and seeing, as he ever did, our dear Lord in all his sick children, no care, no solicitude seemed to him excessive in such a sweet service. Beside the usual duty of our brother infirmarian of carrying out scrupulously the injunction of the doctors, of providing food and all sorts of comforts for the sick, etc., he used to spend hours at their bedside, and this especially in his later years, and while away the dreary time with his joyous conversation, enlivened with anecdotes of the Algerine war and of his long years in the service of the sick. The only return he asked from the sick for his loving care was to be remembered by them before the throne of God.

I once heard him tell the following incident which occurred while he was still in France in the college of Avignon. He had under his care a saintly father who was patiently enduring a martyrdom from a most painful cancer. Night and day Br. Boggio was at his side. On one occasion while he was sitting up with the poor sufferer, he noticed a gleam of happiness light up his face. Turning to the brother he said: "Make haste, brother, bring four chairs." After assuring himself that the father was fully in his senses he did as desired. Then for a good half hour the holy man seemed engaged in conversation with his invisible guests, his countenance all the while beaming with a radiance not of this world. After the departure of the guests, Br. Boggio requested to know their names. The humble old man refused for a long time, till the brother asked him if all his care did not merit this slight token of his confidence and gratitude. The father at last consented, and said that the Queen of Heaven in her in-

effable clemency had come to console him bringing with her St. Francis Xavier and his Guardian Angel. Br. Boggio now implored his prayers once he came to Heaven. This the good father promised, and shortly after calmly breathed his last. Br. Boggio told the incident to the Spiritual Father who was not at all surprised that the astonishing virtue of the old man had merited this signal favor of Heaven.

Having for ten years edified all the community by his skilful care of the sick, Br. Boggio was sent in 1858, along with Father Louis Bosco, to our Mission of California. The infirmary of Santa Clara College was at once entrusted to his care, and well did he look after the health both of Ours and of the boys during thirty-four years. Many and many a student who had consulted in vain the best doctors of the State, regained his health at last under the treatment of this good brother. His skill soon became noised abroad and people began to flock from all parts of California, Oregon, Nevada and even Montana to consult Br. Boggio. He gave his advice free to all, and supplied many of the needy poor with medicine. His cures were often astonishing. Protestants, also, called on him and were received with the greatest charity, a charity which was sometimes rewarded with their conversion to the true faith. He never failed to accompany his medical advice with some spiritual counsel, generally finishing by telling the invalid, be he Protestant or Catholic: "Say three Hail Marys to St. Joseph." Many an unfortunate Catholic, who stood more in need of confession than of medicine for the cure of his malady, was induced by the good brother to unburthen his soul to the priest before he would prescribe for his body. His long experience made him exceedingly skillful in getting at the root of the disease, and those who called on him were sure to hear their true state, be the knowledge ever so bitter. Of dozens of instances let one suffice:

A well to do gentleman of San Francisco had spent thousands of dollars on the doctors without any relief. He called on Br. Boggio, who carefully examined him. "My dear man" said the brother, "I can do nothing for you. My only advice is to settle your accounts with God; for, unless I am very much mistaken, you will be in your grave within two months." The man, who was a Catholic, said: "Brother, I thank you for doing what no other doctor would do: you have told me the truth. I will go to confession and prepare for death." Then giving a large sum of money to the brother to have Masses said for his soul, he departed, and was dead in less than six weeks.

Only at certain hours could externs consult him: his chief care was with the community and the boys. He had some marvellous remedies for curing the youngster of "soldiering." Once thus treated they never had a return of the malady.

But the really sick boy was attended to devotedly night and day.

All his wonderful success and the great reputation he enjoyed never in the least affected his humility. He was always ready to lend a hand at all the humble works and never took on airs of superiority before his companions. He was sincerely pious and singularly devout to the Blessed Sacrament and our Blessed Lady. His devotion to St. Joseph was remarkable. To his loving care he attributed all his cures. In his hands he placed both community and college and well has dear St. Joseph cared for both. Several times in the history of the college has the small-pox or other epidemics visited the valley and carried off numbers of its inhabitants, but, thanks to St. Joseph, said Br. Boggio, the dread disease never crossed the threshold of the college.

Some sixteen years before his death he had a severe stroke of paralysis which horribly deformed his face turning it completely awry. Br. Boggio on coming to himself and realizing his condition began working at his face till he had set it to rights. A few hours after he was around helping the boys. This recalls a rather humorous incident which the brother delighted in telling. A Protestant was being married in a church of the town. In the midst of the service he yawned but so awkwardly that he dislocated his jaw and could not close his mouth. Frightened beyond measure he ran to the college and piteously showed his face to the brother. The brother good-naturedly laughed and soon had the poor man's jaw in condition. "Go now," he said, "and yawn more carefully next time."

For the past few years, old age had been telling visibly on the good brother and he felt that he was soon going home. Last December he was seized with the grippe and prepared for death. On the very day of his death, he heard a knock at his door and in walked two lads with their sick playmate. Br. Boggio who was unable to rise from the bed, persuaded the lads to help him dress, and then leaning on their shoulders he hobbled to the pharmacy which was in the adjoining room. After compounding a dose for the sick lad he returned to his bed never more to leave it in life. For some time before his death a choking sensation in the throat prevented his receiving the Holy Viaticum. But God would not allow him who had been so careful to provide others with the last Sacraments, to be deprived himself of this longed-for consolation. —The choking suddenly ceased and he received our Lord with ease. Shortly after he entered on his agony and died lamented by all, on Dec. 29, 1891, at the advanced age of 74 years.—R. I. P.

Mr. John Joseph Malone.

Our Lord seems to have called this excellent youth from the midst of the world to prepare him by three short but happy years of religious life for his passage to Heaven. He was born in the town of Alameda on the east shore of the San Francisco Bay, Dec. 1, 1872, and received his education at St. Ignatius College. He was a great favorite with his companions for his cheerful disposition, and none the less so with his teachers, for his candor, his studious habits and his solid unassuming piety. He had for years been a fervent member of the Sodality of the Blessed Virgin and of the Sanctuary Society of St. Ignatius Church. On St. Ignatius Day, 1888, he entered the novitiate, spending his two years under the saintly Father Paul Mans. During the greater part of the novitiate he was beadle. He was a generous novice, beloved by all his brethren. His constitution was never robust, still, the novitiate, usually a most trying time on the health, passed without any sickness. But hardly had he taken his vows and applied to study when he began to complain of constant dyspepsia and oppression of the chest. He was taken from his books and sent to Santa Clara College, where he might be under the skillful care of Brother Boggio. The brother immediately informed superiors that consumption, to which he had a predisposition, had set in, and was rapidly progressing and that it was only a question of months. Reluctant to believe this unwelcome news, superiors had John examined by the best doctors in San Francisco. Their verdict was the same. He rallied for a time, but soon began to waste away. He clearly foresaw the end and faced it cheerfully, often saying that he desired nothing but God's holy will. No one ever heard a complaint from his lips, though it was evident, at times, that he suffered intensely. He carefully performed all his spiritual duties and followed the community exercises as long as superiors allowed it. In December last, that mysterious grippe seized on him and after lingering a while in patient suffering, strengthened by all the rites of holy Church, his pure soul took its flight, we may trust, to Heaven, on Jan. 12, 1892.—R. I. P.

Mr. William Gagnier.

Mr. Gagnier was born in Montreal, Canada, on the 21st of July, 1867, and was the second member of the family who consecrated himself to the service of God. He was educated in St. Theresa's College, conducted by secular priests. He was full of fire and energy and these natural gifts made it easy for him to gain admittance into the Society. Wishing to consecrate himself to the missionary life, he applied to R.

F. Cataldo, superior of the Rocky Mountain Mission for admittance into the Society, and was sent to Prairie du Chien to commence his novitiate. During these two years of trial he signalized himself by his tender devotion to the Sacred Heart. Like a true son of St. Ignatius he tried to spread this devotion. Every one may imagine how often he had to battle against his fiery temper and if sometimes he remained conquered, his defeat served only to encourage him to fight more bravely. After his first year of juniorate he was sent to St. Louis to commence his course of philosophy. Here he endeared himself to all on account of his many noble qualities, but soon he was called to the Mountains. This was a very severe trial. On that day we saw him for the first time in low spirits. On the following day one of the philosophers in whom he had more confidence, went to his room to see whether he was over that spell and to try to encourage him. Mr. Gagnier on seeing him said: "Mr. —— I feel very happy. Yesterday as you know I was in very bad humor on account of the decision of R. Fr. Superior. But this morning I considered the matter in my meditation. I have recommended it to the Sacred Heart and now I feel very happy."

He was cross-bearer during the laying of the corner stone of the new church at St. Ignatius Mission and somehow or other contracted a cold which finally developed into pneumonia and which carried him off from us after a sickness of only four days. He died on Thursday, April 28 at 3 P. M. A few days before he became sick, he distinguished himself by his admirable charity to a sick Indian who afterwards died. Mr. Gagnier washed and dressed the corpse which was indeed no agreeable ceremony. "His fervent zeal" says his Master of Novices, "would have found ample occasion in the mission if he had lived longer." But he was ripe for heaven and the Sacred Heart called him to his eternal reward. *Consummatus in brevi explevit tempora multa.*—R. I. P.

Father Dominic Niederkorn.

Fr. Dominic Niederkorn was born in the Grand Duchy of Luxembourg, May 15, 1815. His philosophical studies were completed in 1836 in the Little Seminary at Floreff, Belgium. The three following years were spent in the study of theology at the Grand Seminary, Namur, where, in 1841, he was raised to the holy priesthood by Rt. Rev. Bishop De Hessele.

In many respects Fr. Niederkorn's life was a remarkable one. Soon after his ordination he felt impelled to enter the Society and devote himself to apostolic work in America. During the eighteen years in which he served his native country as a secular priest, he made frequent application to his ecclesiastical superior to be released from his obligations to the diocese, and be permitted to follow the call of God.

Failing to obtain the desired permission, he studied and adopted in his parish those works peculiar to the Society, feeling certain that God who had given him the desire to be a Jesuit, would open a way to its accomplishment. Accordingly, he established sodalities for the various divisions of his parish, devoted himself with all his energy to the building and equipping of schools, and to the careful direction of consciences. His works of zeal seemed only to remove him farther from the realization of his cherished hope. In 1846 he was taken from the city of Luxembourg and given a very large parish outside of the city. He retained as assistant the aged priest who for many years had been in charge of the parish. This was indeed a difficult and delicate position, but Fr. Niederkorn surrounded the venerable man with so much thoughtful care, was so attentive to all his wants, so quick to yield in matters of minor importance, that the closing years of the good old priest were tranquil and happy.

In this new field of labor, Fr. Niederkorn's work for the schools began again. Sodalities and pious confraternities sprang up, to nourish the piety begun in the school room. But all this only led up to a nobler means of sanctity — one to which he attached the highest significance — the practice of frequent Communion. Up to that time, people were considered very good indeed when they communicated four or five times a year. Fr. Niederkorn's deep love for our Lord could not be satisfied with such meagre homage. He worked in season and out of season to kindle in other hearts the fire which burned in his own. Soon the whole face of the parish was renewed. Little by little, weekly Communions became as frequent as before they were rare. He gathered around him those young men who seemed to give promise of vocation; by private lessons, he prepared them for college, and aided them in every possible way. So much active work in the cause of religion endeared him to his fellow-priests. With several of his young friends among the clergy, he held regular monthly meetings to discuss the best means of gaining souls to God. These gatherings did not escape the suspicious eyes of the Liberals, who stigmatized them as "La Chambre Ardente," meaning in their revolutionary language, little less than Jesuitical. How closely Fr. Niederkorn had modelled his life on what he conceived the life of a good Jesuit to be, is shown by the fact that, as early as 1848, amid the disorder and tumult of the time, it was usual for him to hear under his window the menacing cry, "Jesuit, Jesuit! down with the Jesuits!" But he remained bravely at his post, and continued his pastoral duties fearlessly, much to the chagrin of those who were supporting irreligion and its kindred disorders.

In 1858, his youngest sister made known to him her determination of departing for America to enter religion. He not

only gave his approval, but consoled her with the intelligence that he himself was to put into execution his long-cherished desire of devoting himself wholly to the service of God. He sailed with her for America, and entered the Society at Florissant, Mo., on May 15, 1859.

During his novitiate, his cheerfulness, his unassuming piety, his exact observance of the smallest details of religious life, were a constant source of edification to the younger novices. At the end of his two years of novitiate he was sent to St. Joseph's Church, St. Louis, where he remained until 1863, when he was transferred to the Holy Family parish, Chicago. On arriving at Chicago, he was appointed minister of the house, but was, in reality, acting superior and pastor, as Fr. Damen was absent at least ten months of the year. From 1863 till 1868 he continued to preside over the church and residence. He was assiduous in the duties of the confessional, and even at that early date, heard as many as four hundred confessions every week. During his connection with the Holy Family Church, he had always charge of one or more sodalities; and the large sodalities of married men, married ladies, and young ladies, owe much, under God, to his prudence and zeal in their organization and direction. During his pastorate were built, greatly through his efforts, a boys' school, which records an attendance of over one thousand, and two girls' schools, each of which is attended by eight hundred pupils. The Holy Family Church, on the West Side of Chicago, attracted so many Catholics to that parish that it was found necessary to erect a frame building, called St. Stanislaus Church, at 18th Street. During the year 1872, Fr. Niederkorn was located as pastor of St. Stanislaus, with very uncomfortable accommodations, but with very encouraging spiritual results. In the following year he returned to the Holy Family parish, where he remained as pastor till September, 1875. At that time he was appointed to one of the missionary bands, and in that capacity visited almost every State in the Union. His sermons and exhortations were full of unction and solid instruction. When he preached in German or French, his efforts were regarded as those of a genuine orator; while his zeal, solidity and unction, when he preached in English, supplied for his lack of fluency.

In 1880 Fr. Niederkorn was sent to Detroit, where the closing years of his life were to be spent. As procurator of the newly established college, he had a great work before him. Bishop Borgess, of happy memory, had made over his cathedral to the Society, but suitable college property could not be had without an outlay which the fathers were not prepared to make. With correct foresight—the result of his long experience—Fr. Niederkorn perceived that there was a bright future in store for the infant college; but better accommodations must be procured as soon as possible. To this end

he labored and prayed unceasingly, and encouraged the community to do the same. It was remarked of him that in providing the means for thorough Catholic education, he never grew old, never showed the slightest timidity. He felt that the work was most pleasing to God, and therefore his trust in Providence in this matter was boundless. Indeed, it must have been a source of keen enjoyment to the good old man to see fully completed a college building that satisfied his highest expectations.

For four or five years before his death, Fr. Niederkorn had been suffering from a complication of infirmities, but he never failed each morning to ascend the altar at five o'clock to offer the holy Sacrifice. On August 30, 1891, he celebrated the golden jubilee of his priesthood. The parishioners assembled to offer their congratulations, and none who were present will forget the words he spoke to them on that happy day. He told them that his time among them was fast drawing to a close, that he was soon to enter upon that long journey for which his long life had been but a very short preparation; and then recurring to the one thought that was always uppermost in his mind, he assured his hearers that the little good he had been able to accomplish in life, was due to the early education and the careful home training he had received. This conviction, he said, grew stronger upon him as he neared the portals of eternity, and therefore he begged all present to be zealous in providing Catholic homes and Catholic schools for their children. On May 15, his seventy-seventh birthday, he gathered his remaining strength and offered for the last time the holy Sacrifice. From that time he failed rapidly. He received the last sacraments of holy Church and quietly prepared for his approaching dissolution. Conscious to the end, on June 10, while the prayers for a departing soul were being offered, without a struggle, he passed into eternity. He has left behind him his brethren in religion, who will treasure the memory of his many virtues, and his unfailing loyalty to the Society: he has left a host of penitents, both among the clergy and laity, who will treasure his prudent counsel, and he has left thousands of friends, attracted by his winning ways, from every walk of life, who will pray that God, who filled him with length of days, will show him his salvation. "I will fill him with length of days, and I will show him my salvation."—R.I.P.

Mr. Raymond Brown.

Mr. Raymond Brown was born in Marion Co., Ky., Dec. 31, 1863. So careful were his parents of the innocence of their children that a private tutor was employed, and Raymond shared the benefits of this home training until his fifteenth year. He was then sent to Gethsemane where the

example of the monks of La Trappe made so deep an impression upon him that he was afterwards often heard to speak of their sanctity. From Gethsemane he went to St. Joseph's College, Bardstown, where he spent three successful years, carrying off the honors of his class, and so endearing himself to all, that both students and faculty twice voted him the medal for good conduct. During his third year he was assistant prefect of the yard. But now the first great trial of his life came. From early childhood he had been very devoted to St. Aloysius and must have endeavored to imitate his example, for the modesty and obedience of the young Raymond were worthy of him who inspired them. He was thus drawn to God and determined to study for the priesthood. But during his stay at college, a retreat made under the direction of one of our fathers turned his attention to the Society. As usual he consulted his parents, reminding them of a promise by which he thought he was bound to become a secular priest. But as usual, they told him to decide for himself. He pressed them for some intimation of their preference, ever anxious to do their will, "This," said they, "is between you and your God, we have nothing to say: consult your God and your confessor." After much anxiety and prayer he decided to become a Jesuit, just the thing his parents wished, but of which, previous to his decision, they would not give the slightest hint.

Mr. Brown entered the Novitiate in April, 1884, a perfect picture of health and physical development, and spent two years in the novitiate and two in the juniorate. Everyone was eager to spend recreation with Carissime Brown; everyone was welcome. His ease and gentlemanly manners at once made all feel at home.

During his Juniorate he applied himself so closely to his books that many remarked: "Mr. Brown never loses a minute."

During his second year of juniorate he caught a slight cold, but paid little attention to it, relying too much, perhaps, upon his robust constitution. Leaving Florissant, he was given Third Academic in St. Louis. His health gradually grew worse and he was allowed to spend two months with his parents where he gained sufficiently to begin his studies. His zeal, however, was too great, and his health again failing he was sent to Mobile, Ala., to spend the winter, returning to St. Louis in the spring; he went to Mobile again in the fall with Mr. Hussey and though in no better health, he thought he was strong and attended upon his brother sufferer, until he saw him breathe his last. He again returned to St. Louis in the spring, where he remained till the doctor told him to leave for the winter. He chose St. Mary's College, Kansas, saying with great cheerfulness that if this change were not beneficial he would return to St. Louis and await the end. At first he improved in every way, but caught

La Grippe during the winter, which gradually wore him away, until he breathed his last, Friday afternoon June 17, 1892. He had received Holy Communion in the morning; the following evening the faculty and students laid his remains beside Mr. Kavanagh on the hill. Mr. Brown retained the vigor of his mind till the end, and being told that Fr. Rector was giving him the last absolution, nodded his head and a minute later was dead.

During his sickness of over three years, Mr. Brown was never heard to complain, but was ever patient, gentle and thankful for even the smallest favors, especially for the kindness of superiors. His resignation was such that he seemed always in just the condition he desired, declaring on one occasion to his parents that he preferred to die in the Society, rather than get well at home. Mr. Brown was ever merry and happy, had a kind word or a joke for everyone even when confined to his bed. Of Mr. Brown it must be said that no one's character ever suffered at his hands, for in everyone he was sure to find something to praise. His memory will long live with those who knew him.—R. I. P.

LIST OF OUR DEAD IN THE UNITED STATES
From June 15, 1892 to Nov. 15, 1892.

	Age	Time	Place
Fr. James Cotting	80	June 17	Georgetown College
Fr. Wippern	77	July 11	St. Louis, Mo.
Fr. Peter J. De Meester	75	July 31	St. Louis, Mo.
Fr. F. W. Ehret	32	Sept. 5	Prairie du Chien, Wis.

Requiescant in Pace.

VARIA.

Boston College.—The Gymnasium has been floored, and new bath-rooms and improved apparatus have been added. The married men's sodality, the young men's association. and the college boys marched in the parade on Columbus Celebration Day; we had a "Columbus Academy" on October 20, in the college hall, the literary exercises were by the classes of philosophy and rhetoric; the music was furnished by the college orchestra. Evening classes in stenography and Latin have been formed. Father Halpin and Bourke (ork will be among the lecturers of the association course.—*Letter from Fr. Devitt.*

Buffalo Mission, *St. Ignatius College, Cleveland.*—Our college numbers 198 students. The highest class is rhetoric with five students, all *American boys*, one of Bohemian, one of Irish, three of German parentage. Excellent boys. We shall not get higher than rhetoric for some time yet, because nearly all our boys go to the Seminary, and they are required to enter there for Philosophy, v. g., last year there were seven rhetoricians: six have entered the Seminary, one, the seventh, has gone, I believe, to Georgetown. The new bishop is exceedingly friendly to us; he has a high opinion of the College. He said to me one day, *proprio motu:* "It is an excellent College." Many of the parish priests don't care for the "Dutch College." The Dutch College, however, is making its way. From the Cathedral parish we have 38 boys.

Canisius College, where I gave the retreat at the end of Sept., has 145 boarders, and more than 190 day-scholars. It is a sight to watch these boys in their little yard during the retreat: they keep silence during the three days. Their singing and praying in the chapel is worth hearing. It is *public* worship. They do it with a thoroughness which is startling. They make up for silence in the yard by making their voices heard in the chapel. Father Heinzle has, I think, seven or eight philosophers in his class.—*Letter from Fr. Guldner.*

California, *San José.*—The gentlemen's sodality here is in a flourishing condition; it numbers over 400 members, which speaks well for a small place like San José. Sunday evening Sept. 11, feast of the Holy Name of Mary, fifty new members were received into the sodality by the director, Fr. John Walsh. The local papers published a very flattering account of the ceremony. The sodality is a source of much edification to the community at large, and ranks among its members some of the most prominent citizens of San José. The new college has opened with the brightest prospects, already 150 boys attend the classes, all diligent and studious.

Los Gatos.—Father Nestor writes us from Los Gatos that the place is undergoing improvement. Out-houses are in course of erection for the cattle, another new veranda is about to be built for the accommodation of the novices, and at the Villa (of which mention was made in the last issue of the LETTERS) a commodious house is soon to be erected. Lately, 85 acres were added to the novitiate property, making in all over 216 acres; the greater part is either vineyard or orchard. About ten minutes walk from the house, on a beautiful

plateau that commands a magnificent view of the Santa Clara Valley, a new ball field will be laid out. Our novices have here a charming and healthy abode, and are establishing themselves well in the *sanitas et sanctitas* which St. Berchmans so earnestly recommended, and thus preparing themselves to seek more profitably the *sapientia.*

St. Ignatius', San Francisco.—Several young Dominicans were ordained in our chapel here on Wednesday, Sept. 7, by Archbishop Riordan.—The feast of our holy Father St. Ignatius was celebrated with the usual solemnity. The panegyric was delivered by Father H. K. Woods. At the invitation of the Most Rev. Archbishop, Father Sasia delivered the sermon on the occasion of the consecration of the Bishop of Hawaii, at St. Mary's Cathedral, San Francisco. The same Rev. Father gave a series of conferences on devotion to the Sacred Heart, at the Sacred Heart Church, San Francisco.

Santa Clara College.—The attendance this year is fair, not exceeding 140 boarders.—During the Columbus festivities, a very presentable drama written by a member of the rhetoric class and entitled, "The Mutiny on Board the Santa Maria," was acted in the college hall. Great credit is due to the Rev. professor, Fr. John Cunningham, under whose able management it was an entire success. The music was under the direction of Mr. Paschal Bellefroid, and the scenes for the occasion, which were admirably painted, were from the deft brush of Br. F. X. Carvalho.

The fathers who were sent to Manresa for tertianship are again with us, and busily engaged in the active work of college life. Fr. Joseph Riordan is prefect of studies and schools at Santa Clara College, Fr. Edward Allen, Minister of the residence in San Francisco, and treasurer and spiritual father in the college, Fr. William Melchers, Minister and professor in St. Joseph's College, San José. Rev. Fr. Provincial retained Fr. John Moore in Italy. He is to take charge of the church under the direction of Ours at San Remo, where numbers of English speaking Catholics resort to enjoy the mild climate during the winter months.

Those destined for theology this year were sent to Spain by desire of Rev. Fr. Provincial. Three that might have accompanied them, seeing the strained condition of the colleges for want of professors in the classical departments, cheerfully and generously sacrificed themselves for a seventh year of teaching. It is hoped next year will bring us worthy and efficient substitutes.

Canada, *The Scholasticate.*—A new wing corresponding to the church is being added to the Scholasticate. It is 180 by 40 feet and built of brick and stone. The floor above the basement is to serve as refectory; the two above that are destined to give more room to the theologians, and the topmost will serve to extend the philosphers' quarters. Galleries 12 feet wide are to be attached to each floor. A large corridor of the same width will take the place of rooms on the outside of the second and third floors, only the side facing Passmian Ave. and the mountain is to be given up to rooms. The kitchen is being built in the rear of this wing and will connect nearly directly with the refectory. The exterior it is expected will be finished by the end of the month. Those who were at the Immaculate a few years ago hardly recognize it now, things are changing so for the better.—We expect a large number of theologians for next year.

St. Mary's College.—Fr. Hyacinthe Hudon, whom some of the old Fordham teachers will remember, is the new Rector of St. Mary's. The façade wings I spoke of in my last letter are progressing slowly and it will take another year before all is finished. A new wall in alternate layers of cut and rough stone

is being built around the entire block except the front of college and church at a cost of $12,000. The number of boys at St. Boniface is on the increase. At the Sault there are 9 of our own Tertians under Fr. Charaux, and one in England.—*Letter from Mr. Harty.*

The Novitiate.—The only additional feature concerning the Spiritual Exercises is that I gave them this year successively to three Protestants; the zeal of one of our fathers had directed them to our novitiate. Two of them were received into the Church a little later; the third made his abjuration here. He was a deacon in the Anglican Church, and had assisted Dr. Woods, the ritualist, in his ministry. Mr. Boothby, such is his name, has since joined the Benedictines in Belgium. We also gave instruction to a Jew who must have received baptism since.

Your LETTERS are to us all most interesting, to the seniors a source of consolation and gratitude to our Lord, to our young men an incentive, which makes them value their vocation more and love it more ardently. God will reward you, dear father, for your devoted zeal in promoting this good and so efficacious work.—*Letter from Fr. Charaux.*

Manitoba, St. Boniface College.—We are beginning our eighth year with a smaller number of students than we had when we first took charge of the college in 1885. Still our hopes for the future are better and more solidly grounded than they were then. At that time this undertaking seemed to most of us a venture; now we have no doubt of its great advantages to Ours and of its future development. To Ours this college presents a much needed alternative. A mission which is almost as numerous as the Province of Ireland and more numerous than the Provinces of Mexico, Portugal, and Sicily, cannot get on with only one college. Moreover, the change to this country is generally very beneficial to the health of our men, the climate being dry and exhilarating. Owing to our comparative solitude, this is an ideal place for all religious observances. One of the greatest advantages is that which comes to our professors from the stimulus of university competition, in which we continue to meet with remarkable success. Without altering in any way our teaching methods, we are kept in touch with all the technicalities of modern pedagogics and of university management. We thus are enabled to know, as our early fathers did, all that is going on in the educational world; and so we do not lose our time in ignorant self-complacency, but always strive to maintain our high position. Incidentally our light is made to shine before the Protestant world in a way which redounds to the glory of our holy faith. In this respect our standing here is unique. Protestants of Montreal may easily be ignorant of the existence of St. Mary's College; those of Manitoba cannot help being aware that St. Boniface College is a name to conjure with. These are some of the reasons why superiors have continued to maintain, for a college of 80 or 100 students, a staff which could easily handle four times that number.

And we now feel confident that the increase in numbers will come before long. We touched bottom last year; this year's splendid harvest is already promising considerable addition to our muster-roll. We are much more numerous than we were last year at the beginning of October, and what is most encouraging, we have more students in the lowest Latin class than we ever had before. Manitoba is settling down to a condition of well-established prosperity. Our Catholic parishes have more stability and present a greater natural increase than the Protestant settlements. This will ultimately tell on St. Boniface College, which may very likely have three hundred students ten years hence.

Pray for our Catholic schools. The adverse decision of the Privy Council of England has placed them in a very unenviable position. The Protestant majority have won the day, and, true to Protestant traditions, they are tyrannical and intolerant. Even if Ottawa introduced remedial legislation, exempting Catholics from school taxes, I doubt if the Manitoba majority would submit; I fear there would be a popular revolt. We are in God's hands. *Exsurgat Deus, et dissipentur inimici ejus.—Letter from Fr. Drummond.*

Catalogues of Provinces.—During the summer the Catalogues of the Province of Maryland were made up and printed for the years 1820, '21, '22, and '23. These with the years 1807, '8, '9, '10, and '11, which have already been printed in the LETTERS, can be supplied to those who are making collections. Houses of study and province houses will be given the preference.

Father Vivier has, by careful research, done for the catalogues of France what Brother Foley did for England. He has constructed what, out of prudential reasons, were never drawn up, those from 1814–17. For the next nine years they were only written out, and naturally such MSS. are not easily to be found. From 1828–36 they were printed. Father Vivier proposes to print first the catalogues of 1814–18, then those of 1819–36, and finally some of the later ones which had only been lithographed. As numerous interesting details have been disinterred during his work, the compiler will publish a brief history of the Pères de la Foi, names of some fathers of the old Society received in France before 1814 by the Generals in Russia, of the old French Fathers still living at that date, and of French subjects who entered in Russia. Besides this, notes illustrating the catalogue. To each name will be added, when known, the date and place of birth, of entry, of novitiate, of first vows, of ordination, of tertianship, of last vows, of death, or of leaving the Society.—*Letters and Notices.*

Father Vivier has sent a circular to almost all our houses notifying them to let him know if they wish copies of these catalogues and of what year. They will only be printed if the demands for them are sufficiently numerous. Address: M. A. Vivier, 35 rue de Sèvres, Paris.

Fordham, *St. John's College.*—We have an exceptionally fine set of boys. The English course has finally gone by the board, excepting rhetoric and philosophy. There are only 17 in these two classes; so that we have now 241 in Latin course. New boys are coming in every day. Many old ones are still to be heard from. Our number now is as large as it was five years ago at this time. There is but one secular teacher this year, and he teaches only a class of arithmetic, we thus have entire control of the studies and discipline. The change for the better from this arrangement has already had its effect, and has been commented on favorably by boys and parents.—Our cadets easily bore the palm in the great Columbian parade of school children. "Fordham," was the watchword all along the route. The religious celebration of the discovery took place in the students' chapel on Oct. 9th, and was a most impressive service. Fr. Keveney preached in the evening on Columbus. The sermon was followed by the *Te Deum* and solemn Benediction.—*Letter from Fr. Mullan.*

France.—The minister of Instruction has officially notified our colleges, that the Government had determined to enforce the *decrets de* 1880, so that only three Jesuits will be allowed in each college. While the fathers have

taken every precaution not to be taken unawares, they have decided not to be intimidated by mere threats and official notifications. The prayers offered throughout France, especially in the Holy League, seem to have been heard, for up to the present nothing has been done, and the cabinet has just met with a reverse and has been obliged to resign.

Frederick.—St. John's Institute surpassed anything in Frederick at the Columbus celebration. The public schools were put completely in the shade, and the town taken by surprise. The young men led the Catholic division, headed by a full band, the leader of which is a Protestant who volunteered his services free. Second in line came our school boys in fours with arms stretched to each other's shoulders, and every fifty steps they went through some evolutions. All the boys wore sashes, the first line red, the second white and the third blue; then again red, etc. Their caps were white with red tassel. These were followed by a float, nothing less than the *Santa Maria* drawn by six horses decorated with red white and blue; at the head of each horse walked a colored man ornamented with a sash. In the boat stood six or eight small boys dressed in sailor suits, and in the bow stood a little lad, our Columbus. From his head waved a white plume, and a red cloak was thrown over his shoulders and he held the cross aloft. The effect was very beautiful and was much admired. The float was followed by a large carriage containing the pastor (who was all smiles), Fr. Walsh, Fr. Giraud, and Mr. Butler. The whole procession, Protestants and Catholics, formed and broke up outside the church, from whose topmost tower waved the red, white and blue. The school was covered with the flags of all nations. In the evening at the mass-meeting held in the town hall, the Rev. J. F. X. Coleman by invitation *delivered a most eloquent prayer*, but it is not yet known who composed it. Fr. Coleman, though advised by some not to begin with the sign of the cross, scouted the idea, and his version is this: "A great deal of noise in the hall—prayer by the Rev. Mr. C., announced; silence at once and so deep as to be almost painful. The Rev. Mr. C. comes forward with modesty and makes the sign of the cross and a big one too; few join him in this. Then the eloquent prayer; then another sign of the cross in which several hundred join, at once follow congratulations on all sides, and Fr. Coleman comes home quietly and goes to bed." I think our prominent part in the parade will do much good to the school, which under Fr. Walsh's direction goes on admirably.—*Extract of a Letter from Fr. O'Rourke.*

Georgetown College.—The register now marks 189 boarders; total 264. This year is remarkable for the large number of former students who have returned; besides many of the new students are relatives of friends or former students. It is worthy of note also that the increase this year has been in the higher classes. We have nine in the post-graduate class, sixteen in philosophy, and thirty-eight in first grammar.

This increase in the number of students is very gratifying; especially as it occurs in the face of an increase in the charges for board and tuition and some changes in the schedule not calculated to attract boys, to wit: rising half an hour earlier and class from 3 to 5 instead of from 2 to 4 P. M. The quality too is improved. Our boys could not participate in the Washington celebration of Columbus Day, because it took place at night; but they made up for it by frolic and feasting at home, and a musical and literary entertainment in the evening.

The finishing touches are being put to the new Dahlgren memorial chapel

of the Sacred Heart, and we hope to see it soon ready for consecration.—The quadrangle has been changed completely, so much so that few of the old boys would recognize it. New walks have been laid and the pretty slope has been done away with, necessitating the erection of steps to the porches of the north and south buildings. The old pump has been taken down and a new one will soon be erected. The foundation walls of the chapel have been banked up, and by this means a fine terrace has been formed.

The assistant librarian informed us recently that the new Riggs Library now contains over 63,000 volumes. As the arrangement of the Shea collection progresses, its value is more clearly seen. Besides such rare editions as More's Utopia, 1516, there are 302 volumes in various Indian tongues, and nearly 400 Indian grammars and vocabularies. Through the liberality of Mrs. Shea the Library has become the possessor of perhaps the most complete collection of her husband's works. The Museum has also been enriched by her generosity in the gift of a number of medals and decorations which had been collected by Dr. Shea.

The annual retreat closed on the feast of All Saints with a general communion of all the students. Several of the "old boys," among them Mr. Riggs and Mr. Dahlgren, attended at least some of the exercises. Fr. Doonan, former President of the college, conducted the retreat.—*Letter from Fr. T. Murphy.*

The German Province.—The deputies of the German Province who were elected to accompany the provincial, Fr. Rathgeb, were the distinguished theologian, Fr. Wilmers, and Fr. Meschler, whose "Spiritual Exercises Explained" is well known to our readers. But Fr. Wilmers, who is old and feeble, could not go, so that the first substitute, Fr. Wernz, professor of Canon Law in the Roman College was obliged to take his place.—We are glad to be able to say that later advices bring us news that Father Wilmers' health is restored and that he is working again on his course of Dogmatic Theology which he hopes soon to publish. He was forbidden by his physician to go to the Congregation.

One of our American electors writes from Loyola: "I have just learned that the fathers of the German Province are giving retreats and missions all over Germany without the slightest molestation. However they cannot yet open any houses. The Provincial of Germany told me a few days ago that their three colleges in the Mission of Bombay had respectively 1500, 900, and 350 students."

The scholasticate at Maria-Laach has been sold to the Benedictines of the Congregation of Beuron; they took possession Oct. 16, of this year. The abbey of Maria-Laach was founded by the Benedictines in the year 1093, so that, now that they are again in possession, they may shortly celebrate the eight hundredth anniversary of their old home. The church attached to it is one of the most beautiful specimens of the Romanesque style; the Government has given it up, with the saving clause, that the Protestants may use it should they ever be in need of it, a thing not to be feared.

As yet there is no prospect of a termination of the exile; still a number of fathers who are laboring in Germany find plenty of work to do, and are doing it. Those who are in Brazil, have not suffered by the revolution. Meanwhile, the province, dispersed as it is, is steadily increasing; so much so that the buildings hitherto occupied in this exile are no longer large enough. They are about to build a scholasticate near Valkenburg, three miles from Wyn-

andsrade, Holland; at Blyenbeck a large refectory and chapel have been added; at Copenhagen, Denmark, a large church is to be built.

Gonzaga, *Washington, D. C.*—We have in attendance about 140, which marks an increase of some 20 or 25 over our maximum of last year, and an increase of 80 students over two years ago. All the parish priests are now interested and send boys to the college. Our classes so far do not go beyond first grammar.—I call your attention to the celebration of Columbus Day by the Young Men's Catholic Club of Gonzaga College. They led the celebration in Washington, and their meeting on the college campus was made the terminus of the grand torch-light procession. Commissioner Ross, D. C., Gen. Bradley T. Johnson, Judge Dunne of Ohio, Prof. Snell of the University made speeches.—*Letter from Fr. Gillespie.*

Italy, *Rome.*—The Gesù for so many years the home of our Generals and which was turned into a barrack by the Italian Government in 1870, has been abandoned by the soldiers and is now for sale. It is not improbable that the Society will again get possession of the property and that thus it may become again the abode of our Father General. Father Brandi has been appointed Assistant Director of the *Civiltà.* He has just finished giving the annual retreat, in English, to the seminarians of the Scottish College at Rome.

The Venerable Rudolph Aquaviva and companions to be beatified.—Under the date of Nov. 10, Father De Augustinis who, besides teaching dogma, is Rector of the Gregorian University, writes that the Decree of the Beatification of Venerable Rudolph Aquaviva and his companions was expected to be issued on the feast of St. Stanislaus.—The classes of the Gregorian University, which takes the place of the old Roman College, are very full and professors have had to be supplied to take the place of those at the Congregation.

Genoa.—Our fathers in Genoa, like the apostles at the time of the coming of the Holy Ghost, are living in an upper room, or more correctly, a suite of upper rooms, up a flight of one hundred and ten steps of stairs in one of the old palaces of the city. It is some compensation for climbing so high to be lodged in a room truly palatial in size and grandeur with mosaic flooring, window and door casings of marble, and the walls covered with frescoes of merit. Beneath each suite of those grand rooms are others about half the height and one quarter the grandeur, destined for servants and lacqueys, which serve us admirably for kitchens and pantries. There is a very fine library covering nearly all the walls of the rooms and corridors, which library formerly belonged to the Centuriones, a princely family of Genoa, who gave a General to the Society. The library came into our possession through another Father Centurione who died a few years ago. The fathers of the residence, having no church of their own, exercise their ministry here and there through the city in the churches and hospitals. In the little domestic chapel are two autograph letters, one in Portuguese and the other in Italian, of Blessed Charles Spinola who was a native of Genoa. His family is well represented there yet, and there are two of the boys boarding in our college at Monaco. At San Martino d'Albeno, one of the suburbs of the city, we have a house of retreat. It is nicely situated, but unfortunately we have possession of only a portion of the house, the rest being occupied by a family. It was formerly the villa of a count who in an evil hour committed suicide. Judging from the artistic frescoes *a la Pompeii* which adorn the walls and ceilings, he was a man of fine taste and should have known better than to play the part of the Roman fool.

Lessius, *Discovery of his remains.*—The *Letters and Notices* for October, has a valuable article, communicated by Father Lallemand of Brussels, giving the history of the remains of Lessius, of their loss and their discovery after being sought after for more than twenty years. Having been examined and attested by the Father Rector of Louvain, and sealed by the Cardinal Archbishop of Mechlin, who also had them examined by his delegate, they were in the presence of the Provincials of Belgium and of Champagne, of the Rectors of Louvain and d'Enghien, and of some other fathers, lowered into a tomb of marble built in the choir of our church at Louvain. The cause of Father Lessius' beatification has been resumed and is entrusted to the Venerable Father Van Derker who hopes to live to see the glorification of his holy countryman. Father Alfred De Wouters, formerly rector of Tronchiennes, is writing a new life of Father Lessius which is much needed.

The Messenger of the Sacred Heart.—The fathers engaged in the work of the Apostleship of Prayer, League of the Heart of Jesus, have removed their offices from 114 South 3rd St., Philadelphia, Pa., to 1611 Girard Avenue in the same city. The removal, which has been contemplated for some time past, was made for the purpose of securing more space and privacy than an office in the business quarters of the city could afford. After many inquiries made in various portions of the city, they have chosen a residence building well adapted to their work of correspondence and of editing the various magazines and prints which promote the practice of the League. The house, which is near our church of the Gesû, is very favorably situated on the highest ground of the city, opposite the gardens of St. Joseph's Hospital, easily reached by cars from every part of the city. One of the fathers will reside at the residence of St. Joseph's College; the others still remain at old St. Joseph's.

Missouri Province.—Messrs. B. Otting and T. Finn have gone to Spain to make their theological studies; Mr. Rielag to Innsbruck, and Mr. Coppinger to Montreal.—The many friends of Mr. James Reade and Bro. Thomas Kelly will be interested to know that they have joined the Rocky Mountain mission.

Chicago.—The "World's Fair" college presented a neat entertainment to its friends, on Oct. 19, in honor of Columbus.

Cincinnati.—The two branch parochial schools, opened this year for the convenience of small children, are well attended, one having 148 pupils, and the other 53.—Probably the most complete and artistic Columbian celebration of the whole country was held in Cincinnati, and our church and college took a prominent part in all the exercises, which lasted through three days. We hope to publish a detailed account of this and the other Columbian celebrations in our next issue.

Detroit.—The repairs and decorations in the interior of the church are going on, new floors and pews will be put in; the confessionals will be set into the wall, the sacristies lowered and the walls frescoed.—Fr. Masselis the veteran missionary and pastor celebrated the golden jubilee of his entrance into the Society on Sept. 27. Congratulations flowed in on him from all sides, a large number of secular priests gathering to do him honor, and the societies of the parish giving him an enthusiastic reception.—The Philomathic Society celebrated publicly the quadricentennial of Columbus.

Florissant.—Fr. Boex netted, on his centennial entertainments, about $2000, which he will expend on his school-house.

Milwaukee.—The workmen have completed the basement of the new church, and are pressing on with their work. The length of the church is to be 188 feet, the width 130 feet.—The students commemorated the Columbian anniversary by appropriate exercises.

Omaha.—Creighton College has blossomed into a university, both in name and reality; for on May 30, the John A. Creighton Medical College, was founded as the Medical Department of the Creighton University. Mr. Creighton has made all necessary financial provisions for the new venture and transferred the hospital facilities of the Creighton Memorial, St. Joseph's Hospital, to the University. This hospital, which is conducted by the Sisters of St. Francis, is a model of its kind, the value of the buildings and grounds being estimated at $250,000. All the physicians of the town, Catholic and Protestant were desirous to teach in the new college, and a faculty of twenty of the leading practitioners was soon chosen. So far, some twenty students have been enrolled.—The alumni took advantage of the Columbian festivities to give their first banquet, to which they invited the bishop, the mayor, and the prominent Catholic laymen of the city. The dining hall of the Millard hotel was elegantly decorated for the occasion. Intellectually and socially the banquet proved a great event for the Catholics of Omaha.

St. Charles.—On Oct. 12, the parish had a great celebration in honor of its own centenary.

St. Louis.—The new church is slowly ascending; walls of bright gray limestone from the quarries of Indiana, cut stone entrances, arches, and window settings of the same material, together with beautiful columns of reddish granite will make a noble structure when completed, say two years hence.

St. Mary's.—A new $7000 building is being put up to be used as a conservatory of music.—Mr. Lodenkamper's original drama on Columbus was successfully produced by the students.

Mission of New Mexico and Colorado, *El Paso.*—A new school building for the Mexican children is in course of erection in El Paso. It will cost some five thousand dollars, and will be one of the handsomest school-buildings in the town, which is indeed no slight praise. The Mexicans are lost in astonishment, and can hardly believe that so superb a structure is meant for their poor children. The attendance will reach about three hundred and fifty. Their former building could never accommodate them at all comfortably, being but two ordinary stores opening on the city sidewalk, and separated from one another by only a thin wooden partition. Some six or eight lots have also been bought as the site of a Mexican church, to be erected soon; other lots are to be bought till the church-ground will cover half of the square block. The stone church for the Mexicans at the Smelter is almost completed. A church for the Americans and a residence for the fathers, to replace the present sadly incommodious structures, are also in early prospect. Fathers Pinto and Gubitosi have replaced Fathers Penella and Charles Ferrari in this parish, Father Bueno still continuing. Father Penella is now spiritual father at the Denver College, and conducts the neighboring parish. Father Ferrari is chaplain at the Canyon City prison. El Paso is now a part of the diocese of Dallas, Texas, as the result of an earnest appeal for the same to the Propaganda by Bishop Brennan, who has long been anxious to have Ours in his diocese. He was recently given a grand reception at El Paso.—At *Albuquerque,* a parish school is about to be erected in the new town, at a cost of ten thousand dollars. It will be conducted by the Sisters of Charity, and at first will be for boys only, the girls still attending the school in the present con-

vent. It will be remembered that these sisters not long ago taught the public school in their own building at a handsome salary, which they at once relinquished when the school was removed to a distant part of the town, as they declined to walk so far through the streets. Father Gentile has succeeded Father Capilupi as pastor here, the latter going as superior to Las Vegas.—At *Trinidad*, the Sisters of Charity were told lately that they could no longer teach in the public school, which they had conducted with eminent success for twenty-two years, unless they relinquished their religious habit. They refused to do so, and a parochial school became an immediate necessity. To this they have generously offered to devote their academy building, and, on hearing that Bishop Matz was afraid their select academy might injure the parish-school, they promptly volunteered to suppress it. Father Salvator Personé has succeeded Father Pinto as pastor here, being assisted by Fathers Schiffini, Massa and Maffei.

At *Pueblo* Father Barry is now pastor, Father Colle da Vita acting as superior of the residence.

Denver.—At the Sacred Heart church in Denver, Father Guida has just erected a two-story brick residence facing on the side street. At the *College*, Father Marra is now acting president, besides continuing his office as Superior of the Mission. The newspapers of Denver are all very complimentary in their notices of the college. The prospects for the coming year are quite fair. Father Mandalari continues as prefect of studies and discipline. Among the changes may be mentioned that Father Arthuis is now in Conejos and that Father Lezzi has returned to Naples.

The Mission of New Mexico and Colorado now numbers ninety-nine members. Of these, eleven are novices, six are in the juniorate, seven are studying their philosophy, and five their theology. The difficulty of securing a novice-master is all that prevents us from starting our own novitiate. Our numbers warrant it, and we have a spacious building and the most beautiful and healthy surroundings in our old college at Morrison. Our fathers gave eleven retreats during the summer, and were obliged to decline two other invitations for want of men to supply them.—*Letter from Fr. George O'Connell.*

New Orleans Mission, *The Novitiate at Macon.*—A few negro converts, the fruit of some juniors' labors, attend Mass in our chapel on Sundays. Several white persons also have received baptism in the course of the past year and have proved fervent Christians; several more are under instruction. If we had a church, which I hope we will have some day, and a man devoted exclusively to pastoral work, judging from the reward of the scanty efforts which have been made, the movement which drives souls wearied of empty forms of worship towards the Catholic Church, would result in very consoling triumphs. A goodly harvest of souls chiefly among the dying has been gathered at the hospital or poor-house, called the "Roff Home," a short distance from the novitiate. The superintendent and all the officials connected with this institution give Ours free access to it and every encouragement. The inmates, too, Protestants and infidels as well as Catholics, are very glad to receive a visit from a priest, and the general impression is that the Catholic Church, however unwilling they may be to submit to it, is the best and safest. It has pleased our Lord to try our house with rather more sickness than usual this year, in the shape of slow fevers. Fortunately this affliction promises to be soon over. Prayer seems to have had a large share in the recovery of some. Many books have been presented to our library by the widow of a Catholic lawyer, Mr. Daly, who died this year.—*Letter from Fr. Taillant.*

New York, *St. Francis Xavier's.*—The grammar classes and classics (suprema grammatica) are very full, the large numbers have caused a fourth section of third grammar to be formed. Rhetoric and philosophy have very thin ranks, there cannot be over ten young men in either class. Religious vocations of preceding years have doubtless lessened the number.

Nothing out of the ordinary college routine happened before preparations for the Columbian celebration were made. These began about two weeks before that great landmark in New York's historical career was erected. Then there was practice in drilling every morning, a requisite exercise for making a respectable showing in the parade that took place on the first day. Our boys were drilled by Lieut. Edwards, U. S. A., who is in command of the cadets of St. John's College, Fordham. He was assisted by the officers of St. John's cadets, and some of the old graduates of St. John's who kindly offered their aid. The St. John's cadets formed the military escort of Gen. O'Beirne, Chief-Marshal of the division of the parade formed by the Catholic schools and colleges. Our boys were an honor to us and to themselves. Many laudatory remarks may be made about them, and no detractions of which we are aware, despite the fact that some invidious or jealous soul was feign to make a misdemeanor out of the eating of a bun on the street when it was high time for luncheon and no chance was there, at that moment, to avail one's self of a dining-room.—First of all, theirs was a very marked part in one of the most noteworthy displays of the celebration, that made by the Catholic element of New York City, Brooklyn and Jersey City. No part of the parade on the first day commanded greater attention or drew forth louder applause. Schools of other denominations displayed greater outlay of money, still an excess of rollicking behavior detracted much from the effect which they could have produced. This remark leads to a second point. Better and more gentlemanly behavior could not have been asked; they showed what our system of education does towards forming the Christian gentleman apart from the Christian scholar. A third characteristic was the excellence of their military movement. Leaving out the military cadets, they were not surpassed. Some thought that on account of long practice the public schools would throw them into the background, but as the Roman would say: *facile evaserunt victores.* The celebration itself was opened on Sunday, Oct. 9, with religious services in both Catholic and Protestant churches. In our Church, grand high Mass of thanksgiving was celebrated in thanks to God for so great a benefit to the human race as the discovery of America. Fr. Doonan of Boston College, preached a panegyric on Columbus, presenting the great discoverer to his hearers as a man of special destiny, and whose every project was marked by a most lively and persevering confidence in God. Fr. Halpin preached in the evening, taking as his theme, "Columbus the Christ-bearer." Perhaps St. Francis Xavier's was never before so crowded. The immense crowd pressed forward even to the very chancel.

The boys' retreat began on October 17, Fr. Francis Smith gave it. His earnest manner and happy faculty of illustration commanded great attention from the boys. As far as one can judge from the exterior the boys were most earnest; they all seemed to mean business, and for us who have them in charge it was a great consolation, indeed. Their conduct, even down to that of the restless small boy, was excellent. The exercises closed on Thursday with general Communion and the Papal Benediction. Three hundred and seventy-five went to Communion. Others were not present on account of the great distance they live from the college. Breakfast was served for them at

the college. As a general rule our boys' behavior is very good; it would be hard to find a more orderly and respectful set of boys.

The sodalities hold their weekly meetings. There are three: the Sodality of the B. V. M. for undergraduate and graduating course; the Sodality of the Holy Angels, for the grammar department; the Sodality of the Child Jesus for boys of the preparatory department.—The Sodality of men, which is also under Fr. Halpin's direction numbers about 480 members, and he speaks in great praise of the earnestness of the members.

Fr. Halpin, lecturer in the post-graduate course, lectures twice a week (Monday and Wednesday) to a full hall of earnest listeners. His class opened with 149 gentlemen and about sixty have joined the class since. They are men of every profession. They seem to appreciate thoroughly a popular and sound course of lectures in moral philosophy.—The ethical society which meets for the discussion of moral questions has now a membership of ninety.

St. Franis Xavier's Church.—St. Joseph's altar in the upper church so long destitute of a becoming image, has at last obtained a marble statue of the saint. The gift of a lady, and cost $1000. It was solemnly unveiled and blessed by Rev. Father Rector in September. The throne of the high altar has been illumined by a small electric lamp, not visible to the people. The Blessed Sacrament when exposed is now no longer hidden in that dark niche, but is seen by all on exposition days.—It will doubtless be of interest to know that the electric motor of the large organ is so far very successful.—The scholastics continue to give the fortnightly instruction to the students of the college.

The painting of the lower church is finished. The old stations of the cross have been taken down, and a new set in the alto-relievo style has been erected. Their size is 5 by 3 feet. A pulpit of new and ornamental design graces the lower sanctuary. The baptistry is being enlarged.—A new feature is the introduction of a low Mass at 10 A. M. in the lower church. It is so far very successful, and in no way takes away the congregation of the solemn Mass at eleven. The children's Mass and that of sodalists is said at 9 A. M. in the upper church. Admission is by card.

The Italian Church.—On Sept. 25, Father Russo had his new church of Our Lady of Loretto dedicated. Archbishop Corrigan was the celebrant and Father Sabetti of Woodstock preached the sermon. The new church accommodates about 700 and is only a temporary structure. It will be used as a parochial school when circumstances permit the erection of a suitable church. Father Romano is still assistant parish priest and the two fathers have comfortable rooms over the vestibule.

Our Novitiates.—We give below the number of juniors and novices in each of the eight novitiates of this country and Canada. The 11 novices of New Mexico are at Florissant, and of the 7 juniors belonging to this mission two are at Florissant and three at Los Gatos, California.

	NOVICES						JUNIORS		
	Scholastics			Brothers					
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.
Maryland-New York	18	21	39	5	3	8	7	10	17
Missouri	15	19	34	7	4	11	12	15	27
Canada	8	8	16	3	4	7	6	4	10
California	16	8	24	2	2	4	1	3	4
Buffalo Mission	3	11	14	3	4	7	6	7	13
Rocky Mountains	9	12	21	2	1	3	0	0	0
New Mexico	8	3	11	0	0	0	3	4	7
New Orleans	19	10	29	3	2	5	7	8	15

Paraguay.—Our fathers for the first time since the suppression have again entered Paraguay, so well known on account of the missions of the old Society. On July 4, Father José Saderra, Superior of the Mission of Chili and Paraguay, accompanied by Father Antillach reached Asuncion, the capital of the republic. The president sent a boat to receive the fathers and an officer to welcome them and to express his regrets that he could not come in person. On shore they were received most cordially by the Capitular Vicar, who offered them his own house as their abode while they were at Asuncion. They were visited by the magistrates and the chief citizens, and the president's cabinet accompanied the fathers when they went to see the ground which had been given them for a college by the wife of the president, who is a most estimable lady and a devout Catholic.—Under the date of August 8, Father Antillach writes: "Paraguay, on account of its position and height above the level of the sea, possesses all the advantages of tropical countries without their drawbacks. I have not seen a more beautiful country in the region of del Plata, and not even in Chili; but on the other hand I have never seen a country so poor and so little advanced in civilization. Nothing is taken care of, and indolence itself reigns everywhere. By our visit to the capital of this republic we have succeeded in awakening among the inhabitants a great desire that the Jesuits should return to Paraguay. Besides, a formal promise has been given to aid us in every way as far as it is in their power. The location destined for the college is adjoining the city and is a most delightful site and one that promises to be of great value, as the city is increasing on that side. The college will be opened in January with an elementary, or preparatory class, in a convenient house which will suffice till the college, which is being built under the inspection of the fathers, is completed.

Philadelphia, *St. Joseph's College.*—The great event of the year has been the Catholic Columbian parade on Oct. 11. The men's parade at night lasted from 9 to 2. The Gesû and St. Joseph's parishes were creditably represented. The Lyceum of the latter and the Young Men's Sodality of the former turned out in full force. Among the school-boys in the morning, the most creditable showing by far was made by the students of St. Joseph's College, who were clad in cadet uniform for the first time, and paraded with rifles in their hands, through the principal thoroughfare of the city. The appearance of our boys in blue pants with white stripe, in black blouse with braid trefoils on the

breast, and in neat military cap, was such as to attract universal attention ; and ought to bring at least fifty additional applicants next year. It puts an end forever to the odious name of poor school. Congratulations have come to us already from some of the West Point Cadets.

The Scholasticates of the different Provinces and Missions of the United States and Canada, had the following number of students on Oct. 1, 1892:—

	THEOLOGIANS			PHILOSOPHERS			
	Long Crs	Short Crs	Tot.	1st yr	2d yr	3d yr	Tot.
Woodstock	70	12	82	9	11	11	31
Montreal	...	...	15	16	8	...	24
St. Louis.....				17	16	16	49
Grand Coteau.....				9	11	11	31
California.....				...	7	...	7
Rocky Mts.....				...	3	...	3

Spain, *Montserrat.*—On September 12, the new cog-wheel railway from Monistrol station to the monastery was put in operation for the conveyance of passengers. It is worked on the same plan as that up the Righi in Switzerland, and upon Pike's Peak and Mount Washington in the United States. It may be remembered, that Fray Boyl and his companions who accompanied Columbus on his second voyage to the New World were taken from this monastery. On the 11th of October the eight Bishops of Catalonia assembled there for a solemn *funcion* in commemoration of the centenary. The convenience of the new railway will be seen from the fact that formerly the mule team from Monistrol took three hours to climb the mountain, whereas by the railway it may be done in half an hour. A good climber can make the ascent on foot from the town of Monistrol, which is an hour's walk from the station, in about three quarters of an hour. Monistrol has the unenviable distinction in Spain of being one of the few inland towns in which there are Protestants. It has even a Protestant bishop, an apostate Spanish priest, who is in great tribulation of soul just now over the loss of the woman he called his wife. Protestantism got a foothold in the town mainly through the neglect of a former parish priest. The Catalonians call it "the serpent at the feet of the Virgin." At the monastery there are at present about a hundred Benedictine Monks presided over by an abbot who is a great friend of Ours. He has one of our fathers to go there every year to conduct the retreat of the community.

Manresa.—The college of Saint Ignatius, the only one that remained to us of the old Society, has been given up to the town authorities and a new one built at Sarria near Barcelona. The church of St. Ignatius with its dependency, that of St. Lucy and the *Capilla del Rapto,* remains along with a few rooms over the sacristy that serve as a residence for three or four fathers. The Mayor has been foiled in his attempt to dispossess us of the church, which has upset his plan of supplanting us by another religious order. The building of the new tertianship at the *Santa Cueva* has been postponed on account of the trouble over the college affairs.

Worcester, *College of the Holy Cross.*—The devotion of the Sacred Heart has certainly taken a strong hold on the hearts of our boys, as is evident from

the numbers that have lately begun the Communion of Reparation on the First Fridays. The shrine of the Sacred Heart is undoubtedly the neatest and most attractive of the shrines in our colleges: for all that art and piety could suggest to adorn it has been faithfully carried out by the local director, Fr. C. Jones.—Two bright stars have been lately added to the galaxy of eminent men who cluster around Holy Cross College. They are the lately consecrated Bishop of Springfield, Right Rev. Thos. D. Beaven; and the Coadjutor Bishop of Burlington, Right Rev. John S. Michaud, who was consecrated last June. They were both classmates and intimate friends at the college, and were graduated with our present rector Fr. O'Kane, in 1870. A pleasant reception was tendered them very recently in the same study hall, where they had formerly sat as students, and in their speech of thanks both spoke words of high praise for Holy Cross, her careful training and her future glory. It is certainly a remarkable fact that out of a graduating class of ten there should be two bishops, five priests and three doctors.—The sodalities are in a flourishing condition. The junior sodality, to the accompaniment of a sweet-toned organ, newly purchased, sing as well as recite the praises of Mary their Patroness.—The present class of humanities has over 70 members, the largest number, I think, ever reached in any of our Catholic colleges in this country.

Home News, *Our Vacations.*—For the first time in many years the theologians and philosophers were divided, the former going to St. Thomas's while the philosophers went to Georgetown. The theologians enjoyed their villa exceedingly and had no hesitation in putting St. Thomas's far above St. Inigos. Nearly every one had his own room and the building was all that could be desired. The country about St. Thomas's is varied and picturesque and the view from St. Thomas's Manor is one that is not soon to be forgotten. They went by rail to Washington and then in a specially chartered boat down the Potomac, some forty miles to the villa. The philosophers, while they missed the boating and bathing, made up for it by excursions to Mt. Vernon, the Great Falls of the Potomac, and to many points of interest about the capital. They were unanimous in declaring that nothing that could be done was left undone by Fr. Hedrick, their superior during these days.

Faculty Notes.—The following changes have been made in the faculty. Father Colgan is Minister, Father Welch, Spiritual Father; Father James Conway is teaching the short course; Fr. Holaind, Ethics; Fr. O'Connell, Metaphysics; Fr. Barrett, Logic; Fr. Lehy, Mathematics; Fr. Freeman, Physics; Fr. Frisbee, Chemistry, Astronomy and Geology; Fr. John Conway is explaining *De Verbo Incarnato*; Fr. Brett, *De Deo Creante*, and Fr. James Conway, *De Ecclesia*' (Vol. 1, Hurter), to the short course. Fr. Sabetti this year explains the second volume of his Moral and Fr. Maas, *The Messianic Prophecies* with introduction.—The missions at Poplar Springs, Harrisonville and Sykesville have been taken by the Cardinal at our oft repeated request, so that we have now only Woodstock and Alberton. Fr. Lehy is pastor of Woodstock, Fr. Barrett is in charge of the Lyceum. The catalogue was issued about the middle of October. Since then two scholastics from Mexico, Casimir Alvarez, and Victor Gerboles, have come to Woodstock for their theology. They are both natives of Spain and were given to the Mexican mission by our new Father General, when he was Provincial of Castile.

OFFICE OF THE LETTERS.

The present number has been delayed on account of the early printing of the catalogue. This delay has enabled us to give full details of the opening of the Congregation. We hope to issue our next number in March, and we ask our correspondents to send us their contributions before the middle of February, and notes for the Varia *by March the 1st.*

CONGREGATIO GENERALIS XXIV.

A Restituta Societate IV.

ANNO MDCCCXCII.

R. P. LUDOVICUS MARTIN VICARIUS GENERALIS.

Ort. 19 Aug. 1846—Ingr. 13 Oct. 1864—Grad. 2 Feb. 1881.

NUM.	ASSISTENTES ET PROVINCIALES	ORTUS	INGRESSUS	GRADUS
2	P. Matthaeus Ciravegna, *Assist. Ital.*	19 Mar. 1825	18 Nov. 1842	25 Mar. 1860
3	P. Franciscus Grandidier, *Assist. Gall.*	18 Jul. 1823	22 Aug. 1845	2 Feb. 1862
4	P. Joan. Jos. de la Torre, *Assist. Hisp.*	19 Mar. 1830	9 Oct. 1852	15 Aug. 1865
5	P. Robertus Whitty, *Assist. Angl.*	7 Jan. 1817	8 Apr. 1857	2 Feb. 1868
6	P. Carolus Galluci, *Prov. Neap.*	20 Nov. 1834	31 Jan. 1850	2 Feb. 1868
7	P. Michael Mycielski. *Prov. Galic.*	13 Dec. 1826	11 Mar. 1856	15 Aug. 1871
8	P. Jacobus Rathgeb, *Prov. Germ.*	1 Feb. 1837	13 Sep. 1855	2 Feb. 1873
9	P. Albertus Amico, *Prov. Sicul.*	18 Feb. 1839	17 Jan. 1856	2 Feb. 1873
10	P. Gaspar Hoevel, *Assist. Germ.*	15 Sep. 1831	14 Oct. 1856	2 Feb. 1874
11	P. Petrus Roulleau, *Prov. Lugd.*	31 Mar. 1835	13 Aug. 1855	15 Aug. 1874
12	P. Josephus Ehrmann, *Prov. Camp.*	8 Mai. 1840	12 Nov. 1858	2 Feb. 1875
13	P. Emmanuel De Caro, *Prov. Rom.*	17 Aug. 1837	18 Oct. 1852	21 Nov. 1875
14	P. Joachim. Campo Sancto, *Prov. Lusit.*	10 Mai. 1841	16 Jan. 1859	15 Aug. 1876
15	P. Othmarus Seywald, *Prov. Austr.*	28 Feb. 1845	7 Sep. 1861	2 Feb. 1879
16	P. Joannes Clayton, *Prov. Angl.*	15 Jan. 1841	7 Sep. 1861	15 Aug. 1879
17	P. Henr. v. d. Boogaard, *Prov. Neerl.*	27 Feb. 1843	7 Feb. 1862	15 Aug. 1879
18	P. Mathias Abad, *Prov. Castell.*	24 Feb. 1844	25 Jul. 1864	15 Aug. 1880
19	P. Timotheus Kenny, *Prov. Hiber.*	1 Feb. 1843	8 Jan. 1872	15 Aug. 1883
20	P. Joannes Granero, *Prov. Tolet.*	27 Oct. 1848	31 Mar. 1867	15 Aug. 1884
21	P. Arthurus Calvet, *Prov. Tolos.*	8 Aug. 1849	31 Aug. 1868	2 Feb. 1885
22	P. Leopoldus Delvaux, *Prov. Belg.*	9 Jan. 1832	30 Jul. 1856	13 Sep. 1885
23	P. Gedeo Labrosse, *Prov. Franc.*	8 Jan. 1837	9 Oct. 1856	13 Nov. 1885
24	P. Thos. Campbell, *Prov. Maryl. N. Eb.*	29 Apr. 1848	13 Jul. 1867	15 Aug. 1886
25	P. Joannes P. Frieden, *Prov. Missour.*	18 Nov. 1844	24 Feb. 1869	15 Aug. 1886
26	P. Fortunatus Giudice, *Prov. Taur.*	24 Mar. 1850	12 Nov. 1869	15 Aug. 1887
27	P. Jacobus Vigo, *Prov. Arag.*	4 Jun. 1851	5 Oct. 1871	2 Feb. 1889
28	P. Aloisius Cattaneo, *Prov. Venet.*	6 Jun. 1852	25 Sep. 1873	2 Feb. 1890

NUM.	ELECTORES	ORTUS	INGRESSUS	GRADUS
29	P. Eugenius Labarta, *Tolet.*	6 Sep. 1807	9 Oct. 1826	2 Feb. 1841
30	P. Gulielmus Wilmers, *Germ.* P. Franciscus Wernz, *Substit.*	30 Jan. 1817	29 Sep. 1834	2 Feb. 1852
31	P. Henricus Dumas, *Lugd.*	9 Apr. 1819	12 Nov. 1837	2 Feb. 1854
32	P. Petrus Gallwey, *Angl.*	13 Nov. 1820	7 Sep. 1836	15 Aug. 1854
33	P. Torquatus Armellini, *Rom.*	14 Dec. 1823	27 Jul. 1843	15 Aug. 1857
34	P. Burchardus Villiger, *Maryl.N.Ebor.*	14 Mai. 1819	4 Oct. 1838	8 Dec. 1857
35	P. Gaspar Szczepkowski, *Galic.*	1 Jan. 1823	12 Sep. 1840	2 Feb. 1858
36	P. Ambrosius Matignon, *Franc.*	4 Feb. 1824	6 Apr. 1845	15 Aug. 1858
37	P. Ferdinandus Canger, *Neap.*	10 Dec. 1826	22 Apr. 1840	2 Feb. 1860
38	P. Eduardus Kelly, *Hiber.* P. Robertus Carberry, *Substit.*	3 Dec. 1824	23 Oct. 1842	2 Feb. 1860
39	P. Clemens Wilde, *Neerl.*	9 Sep. 1823	4 Nov. 1844	15 Aug. 1860
40	P. Georgius Cannata, *Sicul.*	17 Mar. 1827	2 Dec. 1842	15 Aug. 1861
41	P. Josephus Janssens, *Belg.*	4 Sep. 1826	24 Sep. 1845	2 Feb. 1863
42	P. Ambrosius Monnot, *Lugd.*	4 Apr. 1831	8 Nov. 1846	15 Aug. 1864
43	P. Sebastianus Sanguineti, *Taur.*	12 Oct. 1829	20 Sep. 1847	2 Feb. 1865
44	P. Adrianus van Gestel, *Neerl.*	30 Jan. 1830	26 Sep. 1849	2 Feb. 1867
45	P. Mauritius Meschler, *Germ.*	16 Sep. 1830	8 Nov. 1850	2 Feb. 1867
46	P. Gulielmus Blanchard, *Tolos.*	6 Feb. 1829	7 Jan. 1851	2 Feb. 1867
47	P. Patritius Healy, *Maryl. N. Ebor.*	27 Feb. 1834	17 Sep. 1850	2 Feb. 1868
48	P. Jacobus Jones, *Angl.*	28 Mar. 1828	12 Nov. 1850	1 Mai. 1868
49	P. Franciscus Salis Seewis, *Venet.*	25 Mai. 1835	15 Dec. 1851	2 Feb. 1869
50	P. Gulielmus Delany, *Hiber.*	4 Jun. 1835	20 Jan. 1856	2 Feb. 1869
51	P. Eugenius Peultier, *Camp.*	2 Jun. 1834	28 Sep. 1853	2 Feb. 1871
52	P. Emmanuel Mourier, *Franc.*	9 Jan. 1835	29 Nov. 1855	15 Aug. 1872
53	P. Eduardus A. Higgins, *Missour.*	23 Dec. 1838	15 Jul. 1854	2 Feb. 1873
54	P. Joannes N. Mayr, *Austr.*	13 Feb. 1832	13 Jan. 1857	2 Feb. 1873
55	P. Cajetanus Filiti, *Sicul.*	2 Dec. 1839	9 Feb. 1856	2 Feb. 1874
56	P. Antonius Rota, *Arag.*	24 Apr. 1838	2 Feb. 1857	15 Aug. 1874
57	P. Henricus Jackowski, *Galic.*	8 Aug. 1834	31 Dec. 1861	2 Feb. 1875
58	P. Januarius Bucceroni, *Neap.*	22 Apr. 1841	7 Sep. 1856	2 Feb. 1876
59	P. Rudolphus J. Meyer, *Missour.*	8 Nov. 1841	12 Jul. 1858	2 Feb. 1876
60	P. Franciscus X. Schwaerzler, *Austr.*	3 Aug. 1840	14 Sep. 1858	2 Feb. 1876
61	P. Joachimus Vioni, *Venet.*	9 Jan. 1835	29 Sep. 1855	1 Oct. 1876
62	P. Radulphus de Scorraille, *Tolos.*	24 Jan. 1845	14 Jul. 1860	2 Feb. 1877
63	P. Joannes Uráburu, *Castell.*	23 Mai. 1844	3 Mai. 1860	15 Aug. 1877
64	P. Josephus M. Velez, *Tolet.*	19 Apr. 1843	31 Jul. 1860	15 Aug. 1877
65	P. Joannes Ricart, *Arag.*	30 Nov. 1838	28 Sep. 1861	15 Aug. 1877
66	P. Alfredus de Geyer, *Camp.*	22 Sep. 1839	14 Mar. 1858	2 Feb. 1878
67	P. Josephus Van Reeth, *Belg.*	6 Aug. 1843	25 Sep. 1860	2 Feb. 1878
68	P. Franciscus S. Muruzábal, *Castell.*	29 Jan. 1842	26 Jun. 1862	15 Aug. 1878
69	P. Rogerius Freddi, *Rom.*	22 Mar. 1846	21 Sep. 1862	2 Feb. 1880
70	P. Antonius Cordeiro, *Lusit.*	20 Mar. 1847	14 Aug. 1860	15 Aug. 1880
71	P. Josephus da Cruz, *Lusit.*	9 Dec. 1847	20 Apr. 1861	2 Feb. 1881
72	P. Jacobus Razzini, *Taur.*	9 Dec. 1816	8 Mai. 1834	28 Aug. 1881
	POST ELECTIONEM			
73	P. Franciscus Ploegman, *Proc. Gen.*			

Students in our Colleges in the U. States and Canada, Oct. 1, 1892

Place	College	Province	1892										1891		
			Number of students	Boarders	Half boarders	Day scholars	A. M. in course	College course	Grammar	Latin Rudiments	Commercial	Preparatory	Boarders	Day scholars	Number of students
Classical Course															
New York	St. Francis Xav. *	Md. N. Y.	485	.....	.....	485	.....	80	293	.....	.....	112	.....	509	509
Montreal, Can.	St. Mary's	Miss. of Can.	436	163	43	273	.....	141	140	81	.....	74	181	241	472
Worcester, Mass.	Holy Cross	Md. N. Y.	293	218	.....	75	.....	191	43	59	.....	.....	225	53	278
Georgetown, D.C.	Georget'n Univ.	" "	237	176	7	61	8	96	77	48	.....	.....	189	59	248
Baltimore, Md.	Loyola *	" "	195	.....	.....	195	.....	34	74	87	.....	.....	.....	170	170
Omaha, Neb.	Creighton *	Missouri	165	.....	.....	165	.....	42	123	.....	.....	.....	.....	240	240
Galveston, Texas.	St. Mary's Univ. *	N. O. Miss.	143	.....	.....	143	.....	43	60	40	.....	.....	.....	135	135
Philadelphia, Pa.	St. Joseph's *	Md. N. Y.	139	.....	.....	139	.....	20	62	57	.....	.....	.....	120	120
Jersey City, N. J.	St. Peter's *	" "	110	.....	.....	110	.....	.....	42	68	.....	.....	.....	85	85
Spokane, Wash.	Gonzaga	Turin	85	64	.....	21	.....	33	38	.....	.....	14	54	8	62
Classical and Commercial															
San Francisco, Cal.	St. Ignatius *	Turin	428	.....	.....	428	.....	33	64	64	30	231	.....	449	449
New Orleans, La.	Immac. Conc. *	N. O. Miss.	403	.....	.....	403	9	73	59	.....	113	158	.....	510	510
Cincinnati, O.	St. Xavier *	Missouri	392	.....	.....	392	.....	66	125	82	88	31	.....	427	427
Boston, Mass.	Boston *	Md. N. Y.	360	.....	.....	360	.....	124	112	103	21	.....	.....	314	314
St. Louis, Mo.	St. Louis Univ. *	Missouri	331	.....	.....	331	.....	88	84	46	60	33	.....	368	368
Buffalo, N. Y.	Canisius	German	326	144	.....	182	.....	62	59	42	121	42	153	195	348
Chicago, Ill.	St. Ignatius *	Missouri	325	.....	.....	325	.....	60	128	54	42	41	.....	289	289
Detroit, Mich.	Detroit *	"	277	.....	.....	277	.....	69	174	.....	34	.....	.....	289	289
Fordham, N. Y.	St. John's	Md. N. Y.	258	188	.....	70	.....	62	51	104	17	24	279	80	356
Kansas	St. Mary's	Missouri	255	232	.....	23	.....	63	103	.....	77	12	253	23	276
Milwaukee, Wis.	Marquette *	"	246	.....	.....	246	22	44	154	.....	48	.....	.....	229	229
Cleveland, O.	St. Ignatius *	German	198	.....	10	198	.....	26	54	35	51	32	.....	156	156
Santa Clara, Cal.	Santa Clara	Turin	164	126	4	38	4	38	34	46	30	16	150	32	186
San Jose, Cal.	St. Joseph's *	"	143	.....	.....	143	.....	.....	66	23	24	53	.....	86	86
Washington, D.C.	Gonzaga *	Md. N. Y.	140	.....	.....	140	.....	.....	40	45	55	.....	.....	100	100
Spring Hill, Ala.	Spring Hill	N. O. Miss.	130	130	.....	.....	.....	42	35	.....	50	2	150	.....	150
Denver, Col.	Sacred Heart	Naples	93	70	.....	23	.....	13	21	27	11	21	100	28	130
Manitoba	St. Boniface	Miss. of Can.	80	28	3	52	.....	20	27	.....	20	13	24	49	78
* Day College.		Total	6837	1539	67	5298	43				Total		1755	5244	7086

Students in our Colleges in the U. States and Canada, 1891-'92

Place	College	Province	1891-'92 Number of students	A. M. in course	A. B. in course	College course	Grammar	Latin Rudiments	B. S.	Commercial course	Preparatory	'90-'91 Number of students	A. M.	A. B.
Classical	*Course*													
New York, N. Y...	St. Francis Xav.*...	Md. N. Y	551	19	12	118	243	190	.....	.....	190	489	1	15
Montreal, Can.	St. Mary's	Miss. of Can.	498	13	7	105	162	124	2	.....	107	490	.....	12
Worcester, Mass...	Holy Cross	Md. N. Y.....	330	.....	29	187	35	108	.....	.....	.....	292	.....	29
Georgetown, D.C...	Georget'n Univ.†...	" "	284	5	10	85	161	38	.....	.....	.....	251	10	13
Omaha, Neb.....	Creighton*.....	Missouri.....	252	.....	.....	41	62	93	.....	.....	56	226	.....	5
Baltimore, Md.....	Loyola *.....	Md. N. Y.....	203	.....	6	34	63	54	.....	.....	52	108	2	3
Galveston, Texas...	St. Mary's Univ.*..	N. O. Miss....	143	.....	.....	43	60	40	.....	.....	.....	122	.....	.....
Philadelphia, Pa...	St. Joseph's*.....	Md. N. Y.....	129	.....	.....	10	49	70	.....	.....	.....	121	.....	.....
Jersey City, N. J....	St. Peter's *.....	" "	126	.....	.....	.....	45	81	.....	.....	.....	106	3	4
Spokane, Wash.....	Gonzaga.....	Turin.....	84	.....	.....	17	47	.....	.....	.....	20	62	.....	.....
Classical and Commercial														
San Francisco, Cal.	St. Ignatius*.....	Turin.....	565	2	1	68	84	76	4	75	262	617	.....	2
New Orleans, La....	Immac. Conc.*.....	N. O. Miss....	483	9	13	65	89	.....	2	123	206	520	10	12
Cincinnati, O.....	St. Xavier*.....	Missouri.....	449	1	9	79	238	.....	.....	98	34	404	1	8
St. Louis, Mo.....	St. Louis Univ.*...	"	384	.....	4	74	170	.....	.....	101	39	418	1	5
Buffalo, N. Y.....	Canisius.....	German.....	365	3	8	49	77	42	.....	122	75	362	.....	8
Fordham, N. Y.....	St. John's.....	Md. N. Y.....	361	2	13	80	80	75	4	60	65	351	4	4
Boston, Mass.....	Boston*.....	" "	340	.....	14	98	103	113	1	26	.....	334	1	19
Chicago, Ill.....	St. Ignatius*.....	Missouri.....	334	.....	7	47	207	.....	.....	38	42	278	2	.....
Detroit, Mich.....	Detroit *.....	Missouri.....	310	6	4	60	163	.....	.....	87	.....	287	6	6
Kansas.....	St. Mary's.....	"	298	.....	6	77	109	.....	.....	98	14	247	.....	8
Milwaukee, Wis...	Marquette*.....	"	246	3	5	52	131	.....	.....	46	17	232	2	6
Cleveland, O.....	St. Ignatius*.....	German.....	179	.....	.....	23	29	30	.....	78	19	143	.....	.....
Spring Hill, Ala....	Spring Hill.....	N. O. Miss....	169	5	12	50	35	.....	17	74	9	135	.....	6
Santa Clara, Cal....	Santa Clara.....	Turin.....	164	4	1	38	34	46	.....	30	16	196	.....	3
Denver, Col.....	Sacred Heart	Naples.....	143	2	2	19	61	.....	.....	40	.....	179	1	3
San Jose, Cal.....	St. Joseph's*.....	Turin.....	123	.....	.....	.....	45	25	.....	.....	78	135	.....	.....
Washington, D. C..	Gonzaga*.....	Md. N. Y.....	120	.....	.....	.....	22	43	.....	55	.....	66	.....	.....
Manitoba.....	St. Boniface.....	Miss. of Can.	88	.....	7	22	24	.....	.....	28	14	87	1	3
		Total	7337	74	166						Total	7369	47	178

* Day College. † School of Law, 268, School of Medicine, 114, School of Arts, 284, Total, 666.

Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1ª Jul. 1891 ad diem 1ª Jul. 1892

DOMICILIA	*Baptizati*	*Hæret. Convers.*	*Confess. partic.*	*Confess. gen.*	*Commun. extra T.*	*Commun. in T.*	*Matrim. benedic.*	*Matrim. revalid.*	*Extrem. Unction.*	*Catecheses*	*Parati ad 1um Com.*	*Parati ad Confirm.*	*Exhortationes*	*Conciones*	*Fodus SS. Cordis*	*Exerc. Spir. Sacerd.*	*Exerc. Spir. Relig.*	*Exerc. Spir. Stud.*	*Exerc. Spir. prin.*	*Mission. (quot hebd.)*	*Novenæ*	*Triduo*	*Visit. Hospit.*	*Visit. Carcer.*	*Visit. Infirm.*	*Sodalitates*	*Sodales*	*Pueri in schol. paroch.*	*Puell. in schol. paroch.*	*Schol. Domin.*
BALTIMORE	45	33	79500	724	1327	35286	24	5	51	273	130	152	128	239	2400	2	5	6	...	2	2	6	422	367	1518	2	700	.....	.....	450
BOHEMIA	21	1	1691	26	27	700	3	2	10	144	3	2	67	45	180	...	2	...	...	.....	1	3	.....	.....	54	.....	.....	.....	.....	35
BOSTON COLLEGE	20	31	101182	632	738	87300	3	1	435	186	244	.....	191	206	12000	2	7	8	1	7	5	3	850	.....	974	10	2211	.....	.....	1530
" St. Mary's	224	25	73406	11000	4325	66139	84	.....	306	73	140	129	243	373	1040	1	3	...	...	2	3	1	175	53	600	8	3700	460	475	1125
" Holy Trinity	284	7	24868	377	99	19425	60	7	62	691	71	.....	143	53	.....	...	.....	1	...	.....	...	...	36	1	560	3	922	214	237	400
" Islands	13	21	2559	2056	2800	.....	.....	.....	133	43	40	.....	86	.....	.....	...	.....	...	...	.....	...	1	129	53	.....	.....	.....	.....	.....	150
CONEWAGO	102	6	25477	98	175	28175	15	.....	35	130	64	62	.....	302	.....	...	2	...	...	.....	3	1	1	.....	397	4	1175	213	161	358
FORDHAM	95	12	24122	1006	11336	16608	24	.....	149	223	74	131	82	158	1000	1	10	2	...	.....	4	1	54	1	385	2	103	63	87	350
FREDERICK	112	31	13566	282	5054	10674	14	11	147	603	100	122	297	273	700	...	1	2	...	25	2	4	103	57	586	5	513	45	35	360
GEORGETOWN COLLEGE	15	4	17574	322	3118	.....	1	.....	12	70	6	12	7	143	.....	...	7	3	...	.....	...	3	52	.....	45	.....	.....	.....	.....	.....
" Holy Trinity	184	.....	12600	90	76	18000	28	.....	74	90	88	.....	60	52	400	...	.....	...	...	.....	...	...	.....	.....	500	4	600	130	170	675
JERSEY CITY	335	11	43501	626	1443	42593	67	3	124	46	200	225	24	146	6075	...	7	...	...	5	1	4	2	.....	775	6	501	350	375	300
LEONARDTOWN	325	8	17821	78	500	14880	54	.....	81	240	182	.....	.....	200	.....	...	.....	...	...	.....	2	...	.....	2	110	7	330	40	10	280
MANRESA	.....	.....	200	50	200	300	.....	.....	1	.....	.....	.....	12	4	.....	...	.....	...	50	.....	...	...	.....	.....	.....	.....	.....	.....	.....	.....
MISSIONARIES	27	92	51425	45879	.....	.....	6	39	8	244	722	2508	594	599	.....	3	3	...	...	188	1	2	2	10	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	402	121	115075	3267	7447	160000	216	5	280	340	258	262	214	205	8000	7	7	4	1	2	2	9	195	6	1254	14	4060	527	461	.....
" St. Lawrence's	271	19	44063	417	234	114400	89	5	290	185	106	.....	270	132	7000	3	4	1	1	.....	...	2	17	.....	563	8	1336	200	205	444
" B.V.M. Lauretanæ	397	.....	3625	297	.....	1247	64	.....	37	40	.....	.....	71	40	.....	...	1	...	...	.....	3	1	.....	4	150	2	93	.....	.....	162
" Islands	1133	73	33905	5750	3395	24160	6	.....	2865	500	125	.....	.....	771	1200	...	.....	...	...	.....	...	...	2112	1000	3350	.....	.....	.....	.....	375
PHILADELPHIA, Gesù	143	62	105168	1041	11666	99800	60	4	404	171	134	210	11	229	40000	...	10	...	...	.....	3	2	417	143	325	3	820	220	250	800
" St. Joseph's	172	25	61267	903	1393	46800	39	8	172	375	132	5	200	296	10695	...	3	2	...	.....	5	9	11	.....	519	4	2498	170	234	520
PROVIDENCE	196	4	34103	145	482	31600	86	1	190	38	106	85	111	78	4250	...	2	...	...	.....	...	...	.....	.....	1601	4	488	198	460	380
ST. INIGO'S	150	6	4994	9	280	4994	34	4	87	58	42	192	108	.....	230	...	.....	...	...	.....	4	...	.....	.....	194	4	120	.....	.....	.....
ST. THOMAS'S	147	9	6000	15	57	5763	13	.....	62	200	72	.....	.....	200	500	...	.....	...	...	.....	...	...	10	5	110	1	60	.....	.....	160
TROY	248	6	62300	600	18619	40590	27	.....	292	136	291	147	210	98	7000	...	2	...	...	4	...	3	116	.....	530	4	2833	533	650	700
WASHINGTON	267	69	41952	2700	363	50200	65	12	332	279	290	206	69	114	7000	...	6	...	...	.....	6	3	216	1	317	6	630	150	450	1000
WHITEMARSH	60	5	7000	5	2	6780	12	.....	12	63	2	.....	.....	75	.....	...	.....	...	...	.....	...	...	.....	.....	30	2	750	.....	.....	130
WOODSTOCK	22	7	2040	12	400	2580	6	.....	13	150	21	63	48	101	150	...	10	...	...	.....	4	...	.....	.....	50	5	175	.....	.....	210
WORCESTER	.....	.....	16384	238	433	8340	1	5	25	73	8	6	75	173	293	...	11	...	...	.....	3	2	.....	.....	.....	2	198	.....	.....	.....
SUMMA	5410	688	1002993	78558	75989	937244	1101	112	6689	5664	3651	4549	3321	5305	110113	19	103	29	53	235	50	64	4920	1703	15497	110	24816	3513	4260	10894